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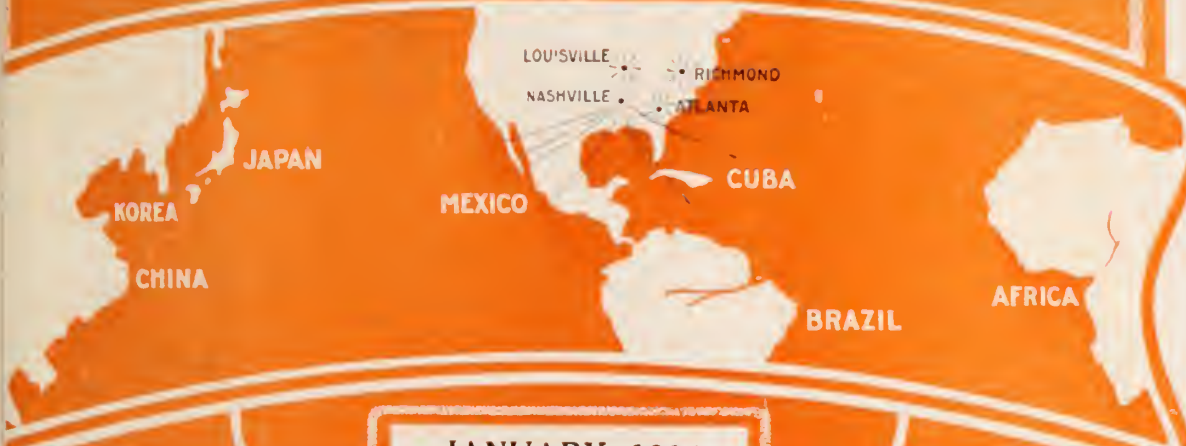
THE MISSIONARY SURVEY



JANUARY, 1914

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If you would increase the effectiveness of your Church, at home and abroad, extend the circulation of this magazine by every legitimate means

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CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

FOREIGN MISSIONS

PUBLICATION AND SABBATH SCHOOL WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

PUBLISHED BY
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RICHMOND, VIRGINIA.

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W. C. Smith, Managing Editor

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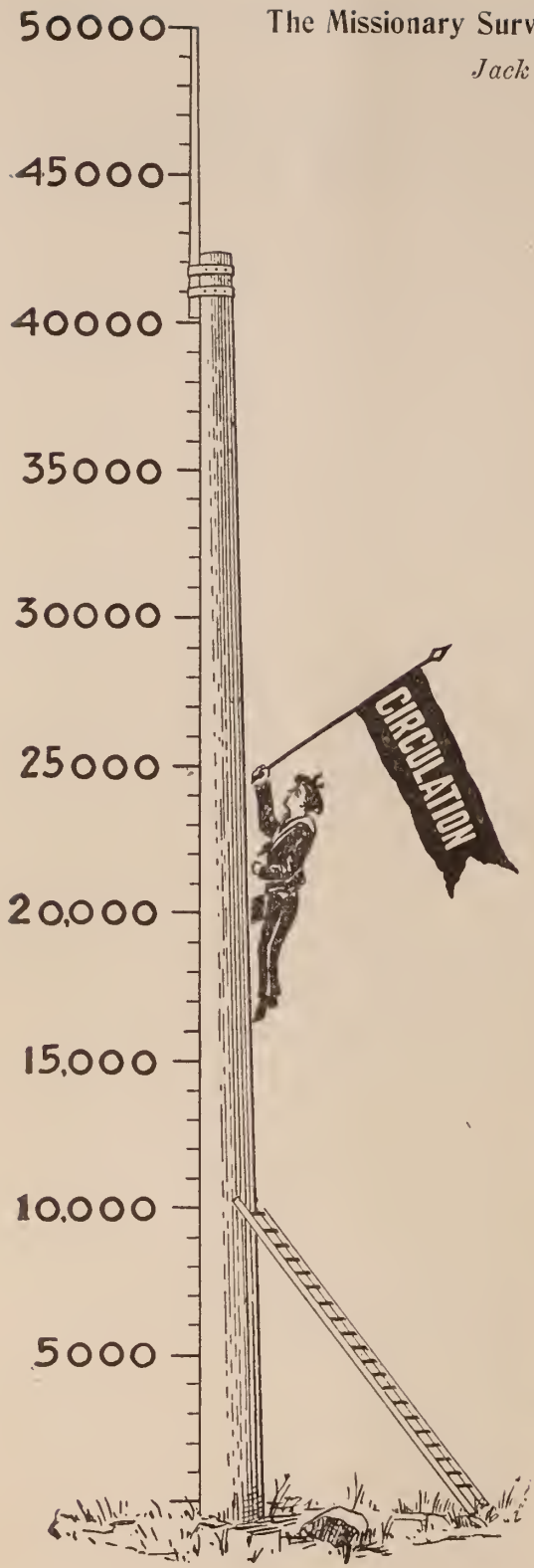
The Missionary Survey's Campaign for 50 000 Subscribers.

Jack Proposes an Invasion.



This circulation pole is a true barometer of the intelligent interest and support given to the Assemblys benevolent activities.

The 26,000 families, or units, represented by that portion of the pole above the flag are uninformed as to the church's great undertakings; and, being uninformed, are not much interested. Of course, there are exceptions, but they are rare.

The 24,000 families, or units, represented by that portion of the pole below the flag, are keeping abreast with the work through THE SURVEY. From these, as an almost invariable rule, is coming the support in service, prayer and money, for the Assembly's four great Causes.

It, therefore, looks like a logical conclusion that if the army *under the flag* would invade the territory *above the flag* and place THE SURVEY in the hands, in the homes and upon the library tables of non-subscribers, we would soon have a large new source of interest and support.

"Jack" At Home.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—MID CHINA.

The Second Passing of Our Opportunity in China.

WE DO NOT mean that it is passed, but that it is in imminent danger of doing so. Nature abhors a vacuum, and this is just as true in the spiritual as in the physical world. A religion of some kind the Chinese will have, for the simple reason that they are men.

They have had a number of religions for a long time, namely, Buddhism, Taoism, Mohammedanism, and Confucianism. No one of these, nor all of them together have served to comfort them in their sorrows and guide them correctly in their lives. They themselves have been aware of this fact to a greater or less degree, but they have held on to them because they had nothing else to hold to.

Sixty years ago at the close of the Taiping rebellion China was a land of discredited superstitions and deserted temples. At that time almost every temple in the land, except the Temple of Heaven at Peking, might have been used as a preaching place by the heralds of the cross if only they had been there to use them. But they were not there and that great opportunity was suffered to pass by unimproved.

The same situation existed at the close of the recent revolution. Even the Temple of Heaven was abandoned at that time as a sacred place, for the reason that there was no Emperor to worship at it, and was turned into an agricultural experiment station. In many of the cities occupied by Christian missionaries, the temples were used as preaching places, and our good friend, Dr. John R. Mott, did conduct a great evangelistic service for the students of the University of Peking on the steps of the Temple of Heaven.

There were a great many more heralds of the cross in China at that time than there were at the close of the Taiping rebellion, but, alsas, the number is still pitifully inadequate to use the unprecedented opportunity of the present hour. It is still true that a great occasion has come in the history of the world, for which the church is not ready.

The Chinese nation is not going to wait upon the church until it is ready before adopting something or other in the way of a religion which it believes to be necessary for the conservation of public morals and the safety of the State. It is being widely discussed by Chinese scholars and public

officials whether or not Confucianism, in the absence of anything better, ought not to be adopted for the time being at least as the religion of the State. A very interesting article on this subject was recently published in the North China Daily News in which the writer, after describing the unhappy condition of things at present existing continues as follows:

"Yet, what can be done? 'Make Confucianism a national religion.' But there are manifest difficulties blocking the way. For Confucius neither founded nor taught a religion, in any Western sense of the word. The simplest definition of the word is perhaps that of Cicero: 'Our duty to God,' including, of course, religious worship. But Confucius only inculcated duty done in the sight of God, if the impersonal term for 'Heaven' may be thus rendered. The only worship he recognized, for the generality, was homage to ancestors, never regarded as divine; for officials, the worship of hills and rivers; and only for the Emperor the worship of the Most High. With the abolition of Emperors, China has, apart from Christianity, abolished the worship of God: the officials have long since abandoned the worship of Lushan (Kuling), Mokanshan, and all the rest of the hills; or of the Yangtze, Huangpu, and all the rest of the rivers. So that two of the forms of worship supported by Confucius can hardly now be revived. And the third, 'ancestral worship,' is observed quite apart from Confucius, as it was for ages before his birth. Moreover, next to Heaven in the system of Confucius, the Son of Heaven (the Emperor) was supreme. He was the great father of the national family. Filial piety, due to actual parents, was *a fortiori* due to him. Confucianism without an Emperro! Confucianism without a sovereign father of the realm! Why, it is indeed 'Hamlet, with the prince left out!' To expunge the Imperial element from the books of Confucius would be to take out the keystone of the whole arch. It is everywhere admitted that there was never more need, in the ranks of Chinese officialdom, for the virtues of 'goodness, justice, courtesy, wisdom, and fidelity' than at the present day. But no enforced genuflexions before the tablet of a discarded teacher, in schools and colleges, will serve to evolve any one of these virtues."

It seems to us that the logic of this writer is sound and his conclusion irresistible. The question he raises as to what, then, shall be done remains unanswered.

The question that ought to concern us very deeply is, what are we doing as a church to utilize our opportunity and meet our assumed obligation in China?

Last year we sent three reinforcements to the Mid-China Mission and lost two members of the Mission by death. We sent one man and two women to the North Kiangsu Mission. Of the eight new missionaries that have sailed since the beginning of the present church year none have gone to China. It is also true that in making our appropriations last year it was found necessary to cut out of the estimates sent in by those two Missions everything they asked for equipment except the contributions that had been specifically donated for that purpose.

If the facts of our financial history were somewhat different from what they are some excuse for this state of things might possibly be found, but with the facts as they are, namely, that over half of our last year's income was given by 137 of our 3,400 churches.

and that nearly 1,000 of our churches made no contribution at all to our foreign work, we are unable to find any excuse for it whatever. In this connection we feel like asking what has become of the Forward Movement, the Laymen's Movement, the Young People's Movement, the Woman's Movement, of which we have heard so much and to such good purpose in recent years? Have all these movements come to a permanent halt, or are they merely resting a little before beginning another forward march?

But what we are most anxious to see move in this matter is the Church itself as a whole as organized, according to our theory, after the divine pattern, for this very work. While we should accept with gratitude every help that comes to us from organizations of any kind whatsoever within the Church, our pastors are the divinely appointed leaders of the people, and we would appeal to them with all our hearts to acquaint themselves with the situation that confronts us today in the non-Christian world, and to sound out a clarion call to all the pople in this day of unprecedented opportunity and of corresponding obligation to come up to the help of the Lord against the mighty.

THINGS IN GENERAL.

These have not been progressing recently quite as satisfactorily as might be wished. The present status at some places where things looked especially encouraging and hopeful a few months ago is somewhat disappointing.

A few years ago there rose up the "Young Turk" party in Constantinople which, almost over night, overthrew the government of Abdul Hammed and sent him off to prison where he ought to have been long before, and set up a parliament, and proclaimed religious liberty, and did a good many other things that looked as if the long night of old fashioned Turkish rule in Europe was ended and a new day of opportunity for Christian Missions was dawning. No sooner, however, were the Young Turks firmly established in power than they began to manifest the same proclivities and to adopt the same methods in dealing with their so-called Christian neighbors that had given their predecessors at Constantinople such a world-wide and unenviable notoriety.

The Balkan war which was the response on the part of these neighbors to the treatment received at the hands of "reformed" Turkey was widely advertised as a "holy war," waged by those who were united in the bonds of Christian brotherhood in a common cause against the great oppressor of Christians. No sooner, however, had this so-called Christian coalition accomplished its purpose of administering to the unspeakable Turk his long deserved punishment, despoiling him of all the things that he regarded as most sacred in the city of Adrianople, which was his religious capital, and practically driving him out of Europe, than they fell foul of each other, fighting over the spoils of this same "holy war," and perpetrating upon each other atrocities as horrible as any which the unspeakable Turk had ever perpetrated upon them. An international commission, headed by Prof. Dutton of Teachers' College, New York, has just completed an investigation of the charges made by the different participants in this struggle against each other, and has published a report, the substance of which is given in the words, "the half has never been told."

On the whole, we fear it must be

said that the situation with reference to the opportunity of Christian Missions in that part of the non-Christian world has not been very materially improved, although the necessity of them has received a very striking and emphatic demonstration.

Those who read Mr. Stuart's article in this number on "The Looting of Nanking" will find reason to moderate somewhat the enthusiasm with which we were all regarding the situation in China a few months ago. Although we still hear and read in the newspapers of the Chinese Republic, if we inquire what has become of the Chinese Republic itself one would find it exceedingly difficult to give a satisfactory answer. Yuan Shi Kai still bears the title of President. Some weeks ago, however, he found it necessary to use Cromwellian tactics with about three hundred members of the Chinese parliament, composing what was known as "The People's Party," for the reason that they were pursuing a course that made it impossible to carry on the government. Since then the remaining members of parliament have not found it practicable to secure a quorum for the transaction of business, in consequence of which President Yuan Shi Kai has been compelled to ignore both parliament and constitution and, while still calling himself President, to carry out in reality the role of a military dictator. Also as a sequel to the request of the President and his cabinet that the Christian Church in China would observe a day of prayer for the Republic, we now hear of a strong movement on the part of very influential people in China to make Confucianism the State religion, which movement we were amazed to see was actually approved by Dr. Gilbert Reid, a very distinguished missionary in China, on the ground that Confucianism taught a code of ethics that was much better than none at all, and that without something of the kind the whole Chinese nation would be reduced to a condition of moral chaos.

The situation in Mexico would be disheartening to the last degree but for the fact that it is being dealt with by President Wilson in a manner that we believe will insure the ultimate triumph of the party in Mexico that stands for those changes in the political and industrial system of that unhappy country, which must be brought about before any real and stable peace in Mexico can ever be established.

One general inference which it seems to us may be legitimately drawn from all these happenings referred to above is that the great problem of evangelizing and Christianizing the world is one that will have to be solved without any very material help from Kings and cabinets and parliaments, or other mere governmental machinery. The presence of that organization known as the Orthodox Greek Church in Greece, Bulgaria and Montenegro does not make those countries Christian countries. It is true of them and of any other so-called Christian countries that they are Christian only to the extent that the individual men and women who compose their population have been personally regenerated and saved. To bring about this result is the great purpose for which the Church of Christ exists in the world. The instrumentality ordained to be used in this work is the preaching of the Gospel to individuals. The difficulty of doing this work may be increased or lessened by the political, social, or moral environment in which it has to be done. It is not a work, however,

that can ever, under any circumstances, be done easily or in a hurry. The earnestness and faithfulness with which we ought to do the work ought not to be affected in the slightest degree by the favorable or unfavorable conditions under which it has to be done. No matter how discouraging the situation may seem at any given time, we may always carry on this great and glorious work with the assurance that sooner or later it is destined to be crowned with a complete and perfect triumph, and that the great Leader under whom we serve himself "shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law."

THE CHINA CAMPAIGN OF THE PRESBYTERIAN CHURCH, U. S. A.

It is encouraging to know that special effort is being made by some body to meet the present situation in China. At the General Assembly of the Presbyterian Church, U. S. A., held in Louisville in 1912, the Board of Foreign Missions was authorized to inaugurate a three years' campaign for securing one hundred additional missionaries for China and the funds necessary for their support. The campaign was taken up at once and encouraging progress was reported at the meeting of the Assembly in Atlanta. That Assembly adopted the following action on the subject:

"The Assembly notes with great satisfaction the liberal response on the part of many of the churches to the China Emergency Appeal authorized by the last Assembly. It renews that appeal, and directs that it be pressed till the whole meed of men and money is completed. At the same time it urges upon the Board the necessity of securing in the near future a much larger force of missionaries for China than is now proposed; and appeals to the churches to rise to the present unparalleled opportunity in the entire East so that we may have in every field as large a proportionate force of missionaries as the Church's response of five years ago enabled us to pour into Korea."

The Assembly Herald for November reports that up to the present time forty new missionaries have been sent out and $385,000 in gifts and pledges secured for the special China Emergency Fund.

The writer in The Assembly Herald states that the reports from the campaigns of last year were unanimous in indicating that this special pushing of the needs of China, so far from interfering with the interest of the churches in the other great problems requiring their attention, has resulted in deeper spirituality and stronger faith and hope in the effort to work out local and Home Missionary problems, as well as trying to meet the calls from other foreign fields.

That other splendid Foreign Mission agency, The Church Missionary Society of England, has also started upon a forward movement for China. A few months ago it was struggling with a debt, representing the accumulated deficits of several years, of $350,000. As the result of a meeting for prayer and conference held at Swanwick it was found that the sum total of special gifts made by friends of the Society for the liquidation of this debt amounted to $500,000. While the Society has work all over the non-Christian world, it is planning to invest the greater portion of this surplus of $150,000 in the strengthening of its work in China.

A MISSIONARY TOURIST DIRECTORY.

The Committee of the Conference of Mission Boards on the Religious Needs of Anglo-American Communities on the Foreign Mission Fields has published a Tourist Directory of Christian Work in the chief cities of the Far East, India, and Egypt, which it will be glad to furnish to any person visiting any country where missionary work is carried on, and which will furnish invaluable information to all world travelers.

There are large communities of British and Americans in many Eastern and Southern cities, and the best element of these communities recognize the importance of maintaining the highest religious and moral tone, and of preserving the best traditions of home. To these ends, the regular service of the Christian Church is recognized to be indispensable, and we are sure that world travelers will recognize this and be glad to know of and to support such services in the cities which they visit.

Often, also, travelers who desire to see something of the work of the foreign missionary do not know where it can be found. The object of this directory is to enable them to visit such missions as they may wish to see in the chief cities of Eastern and Southern Asia and Egypt.

Introductory chapters from Brown's "The Why and How of Foreign Missions," are prefixed to the directory pages, setting froth the real nature of the work of foreign missionaries and dealing fairly with some of the current questions which travelers will meet on steam ships and in Eastern ports.

In the library of the ships crossing the Pacific and between India and Great Britain, the Committee has placed some of the best missionary books. Travelers are cordially invited to make use of them.

The Committee will be glad to receive criticisms from any who may make use of this directory in order to improve future issues, and it will be happy at any time to receive suggestions as to its work or the work of the Union Churches or of the foreign missionaries.

For the work committed to it the Committee is wholly dependent on voluntary contributions from those who are interested in it,—either societies or individuals. No intelligent person needs to be instructed as to the importance of this work. It is a self-evident fact that the character of the Foreign Communities representing Christian countries in non-Christian lands must have an immense influence for good or evil upon the missionary work in those lands, and that all efforts to safeguard and improve the moral and religious character of these communities are worthy of sympathy and help. Contributions for the work of the Committee may be sent to the chairman at 156 Fifth Ave., New York City. Committee,

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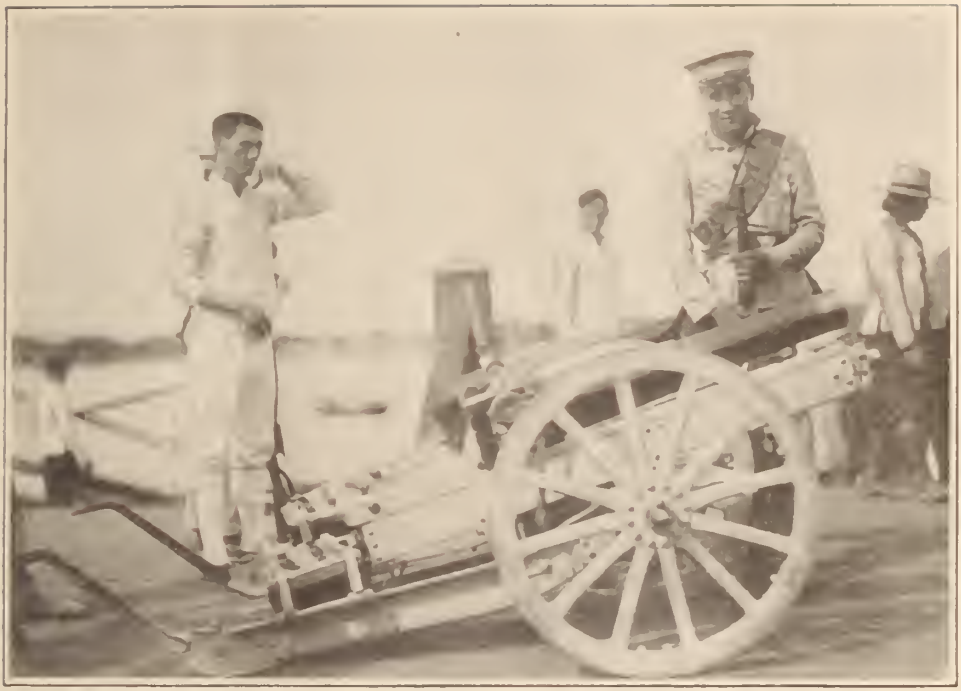


Revolutionists Preparing for Action.

THE LOOTING OF NANKING.

Rev. J. Leighton Stuart.

An Episode of Reconstruction.

THE main facts of the recent rebellion which first manifested itself in Shanghai, and for the present at least, was ended by the capture of Nanking, have been made familiar by press dispatches. The city was declared independent of the Central Government through the machinations of Hwang Hsing and other members of the Kuo Ming Tang (the anti-Yuan party), against the wishes and despite the pleadings of the Nanking citizens. Two regiments of soldiers were bribed and deceived into supporting the rebellion.

Against the city the Central Government moved all its available forces, amounting in all to perhaps 70,000 men, while the defenders within the city were not more than 7,000, of whom perhaps 2,500 were trained soldiers, the rest being coolies impressed into service, or rascals tempted by the chances for plunder. Yet for three weeks they held the city, during which time there was a great deal of very severe and sanguinary fighting. This incident is itself a significant evidence of Chinese military weakness.

Any foreign army, under proper leadership, and with adequate equipment, should have had little difficulty in entering the city, whose walls, 22 miles in circumference, could not possibly have been covered at all points by so small a body of defenders. This incapacity was due partly to jealousies among the generals, partly to lack of training among the soldiers, most of

Defenders of the Arsenal.

whom are mere hirelings, and partly to the lack of tactical knowledge and skill on the part of the commanding officer. This man, Chang Hsuin, will be the central figure in this article. He was originally a common soldier—a very common soldier—whose loyalty to the Empress Dowager during the flight of the Court from Peking in 1900, won the favor of that powerful personage. He was given a Manchu Princess in marriage, and was rapidly promoted. When the Revolution broke out two years ago, he was commandant in Nanking, and held the city during a long and tragic siege, which has since become history. When he finally fled from the city, he threatened that the time would come when he should return in triumph and have his revenge. Since then he has been acting as a kind of bandit chieftain in Shantung Province and North Kiangsu, whom the Republican Government, with a facility impossible outside of China, utilized for keeping order in that region. From a Chinese standpoint, this is much simpler than fighting him. On the same principle, he was put in command of the Loyalists and promised the honor of recapturing Nanking, otherwise he might have himself joined in the rebellion. His soldiers are of the old type, of Chinese braves, wearing pigtails and turbans, and he himself is still an Imperialist at heart. There seems now to be no question but that he promised his soldiers a grand loot when Nanking should be taken. Evidence of this can be easily furnished, despite his published attempt to deny this. But for the matter of that, we must not forget that the most of the soldiers in his country adopt this calling not from patriotic motives, but in the case of the more desperate, as a means of livelihood, of the more adventurous, as the best "quick rich proposition open to them.

When the city fell, the besieging armies entered, and pandemonium broke loose. The looting was not confined to the pigtailed braves of the commanding officer, nor even to those of the attacking force. The vanquished rebels joined in the best they could. Thieves and scoundrels followed, and coolies of all descriptions took the occasion for enriching themselves. For once, the newspaper accounts have scarcely done justice to the real facts. I have, by personal observation and close questioning of both foreigners and Chinese, who were eyewitnesses or themselves sufferers, secured reliable information. Practically the entire city was looted. Every street and alley, and even the scattered farm houses of the country districts enclosed within the city wall, have all

Result of the Bombardment.

been visited and plundered. Not only so, but many stores and homes have been plundered over twenty times in succession. Practically everything movable was carried away. The shops are one long array of bare shelves and shattered counters. There was a wanton destructiveness in the looting. Things that could not be removed were smashed and in many places the houses were set on fire. Nearly the whole of the prosperous river front is in ruins. There was also a heartless, reckless cruelty in the process. People who appeared to be concealing articles or money, or who made remonstrance, were shot or stabbed, or else tortured until they disclosed where the hidden possessions were. Within the city hundreds of women were outraged, many with a shameless disregard of publicity, or with such brutal treatment that they have since died. Since returning to the city I have learned of numerous instances of fiendish barbarism, from sources which guarantee accuracy. One of my friends saw forty women being driven outside the city gate to a camp on Purple Mountain. In the country hamlets and villages outside the city there was more unbridled license and looting. In one little town, for instance, between here and Chinkiang, Chang Hsuin's soldiers spared not a single woman, old or young.

As to financial loss, the merchants estimate it at $20,000,000 or $25,000,000. Granting that this is excessive—for of course, at present, it is impossible to estimate accurately—it at least reflects popular impressions as to the amount of destruction. The fatalities with the city could not have been less than 2,000, and in the opinion of some careful observers, must be twice that number. Perhaps from 10 per cent to 20 per cent of these were civilians killed by accident during the firing, or deliberately while being looted. Outside the city there were several thousand soldiers killed in the various assaults. In all this orgy of looting and lust, the houses occupied by foreigners and the missions, churches, schools and hospitals, were left untouched. In this fact we have a further evidence that the soldiers were acting with the permission of their commanding officer. Fortunately, large numbers of Christian families and others who have some relationship with the missionaries, or who were merely those in distress seeking refuge, were gathered into the mission compounds, where they filled up every available space in the buildings. There is something weird in the way the storm swept over the city and left these places unharmed. Fully 5,000 people found shelter therein. They were put under a kind of martial law

Another Trail of the War.

"Ready."

by the foreigners in charge, with a system of patrol, sanitary and feeding measures, etc., which gave abundant play for our American instinct for organization. The citizens are very sincere in their expressions of gratitude to the men and women who stayed with them through this awful experience, for the presence of the foreigners was the one check upon the soldiers. It was they who went out and remonstrated with Gen. Chang, and secured some pretense at stopping the looting. It was they who received the wounded into their hospitals, and buried hundreds of the dead, and have since been in every possible way manifesting their sympathy and assisting in every possible way of relief. Even with the orders of their General to protect foreigners, there was no small danger, apart from ever possible accident. Some of the ruffian soldiers, on seeing their mistake in entering a foreign home, were scarcely restrained from violence. Five of these, on entering the American Consulate, seemed determined to plunder even this place, encouraged by the fact that the Acting Consul was not at home. Fortunately, his wife, with rare courage and presence of mind, avoided a serious international complication by literally shaming the soldiers away, through her remonstrances to the effect that America had been the first to recognize the Republic, etc.

After the three days granted the soldiers, Gen. Chang entered the city and assumed control. Here is one evidence that all this was pre-arranged. The only question now is whether the Central Government shares in the responsibility. Some think that the President authorized this as a pointed warning to other cities and provinces. Others regard it as nothing more than the revenge of Gen. Chang, or as part of his game as a robber chief. Still others claim that he is himself a man of little force and that he can only control his soldiers by letting them have their fun on occasion. In any case, the incident makes real to us much that is recorded in Gibbons' Rome.

Even now, two weeks after the fall of the city, conditions are very much disturbed. Soldiers have been roaming at will, and armed; they terrorize the people, help themselves to any article they want in the shops, and impress richshaw coolies and carriers into service at will. Only the most petty business is being done, food stuffs and other necessities. No one dares to stock up or do business along ordinary lines, for fear of another upheavel. Two or three days ago, not even an egg could be bought in the whole city. Of course the distress is acute. Foreigners and Chinese are alike trying to

relieve this distress. But the problem is a peculiar one. This time, ordinary measures of famine relief do not avail. The very rich fled before the storm. The very poor either had very little to lose, or else have actually profited. The sufferers are chiefly the well-to-do and middle class families, who even in their dire distress will not accept charity. They ask only two things,—that confidence be restored, and that they be helped in securing loans with which to lay in fresh stocks of goods. The Government, which is responsible, at least indirectly, for the situation, ought to furnish the requested loan of half a million dollars, Mexican, but claims to be too poor. A relief committee has been formed, which has just advanced $10,000 for furnishing bedding as quickly as possible for all classes, but what is this when two or three hundred thousand people are sleeping without a vestage of bedding? As winter is approaching, with every industry paralyzed, and large numbers of the literary class—to take one of the most pathetic and appealing phases of the situation —who are in no condition to find employment, and who, with their traditions and ethical standards, would, as one of them said to me, have charity food choke in their throats,—with all this, and the fear of further disturbances, and a drought on top of it all, one can imagine the wretchedness of the situation better than it can be described. One old missionary, who has lived in Nanking until he has learned to love it as his home, when he came back and saw the ruined city, was so overcome by the pathos of it that he lost control of himself in an hysterical fit of weeping that lasted nearly two hours. For all of us who live here, the haunting mysery of it cannot be forgotten.

But for a wider circle, the interest centers not so much in the details of a local situation as in the significance of this incident in the progress of the new Republic. It is stable, after all? Can China endure? Or is she worthy to endure, when such occurances are possible, or rather, when they are perpetrated by the government troops, possibly with the sanction or connivance of the government itself? It is, at least, a serious arraignment against the administration that the general who either permitted or could not prevent such a ruthless pillaging has been made the governor of the Province. Whatever the exegencies of the situation, one can scarcely support the President in retaining such an officer. Nor will the Chinese stand for it. Already, protests are being made from Shanghai, Soochow, and other cities in the Province, repudiating him as anything other than the governor of the city of Nanking. In Nanking itself, he is bitterly hated, but the people are naturally more helpless. Entirely apart from the Japanese complications, the results of which will be settled long before this is received, the retention of this man in a position of power is sure to influence the already sullen hatred of the people in Central China against Yuan Shih Kai. On the other hand, if the President attempts to transfer him, the people fear that he will again take vengeance—this

Refugees in Front of the Consulates.

time of a more deadly nature—on their fated city.

But with it all, there are many hopeful signs. The rebellion, and even the pillaging are all part of the process of reconstruction, which may be necessary to bring the nation to realize its own weakness. The Revolution came so easy that many failed to realize how much more is necessary in a real republic than the outward forms of democratic government. The issue is primarily a moral one. Those who fomented the rebellion had real grievances, but they were unable to exercise the self-restraint necessary for proceeding through legitimate means to a constitutional remedy. The administration is in an exceedingly difficult plight, but no exegencies of practical politics can justify some of its measures. Personal ambition, factional feeling, avarice, ignorance of republican methods and ideals, a reaction in favor of the old order, disillusionment, economic distress, foreign complications, mutual distrust, are a few of the elements of weakness. How serious they are, those who know China best appreciate most vividly, but patience, endurance, a philosophical or perhaps a stoical acceptance of things as they are, a strong instinct for self-government, the fact that patriotism, democracy, brotherly service, are not mere catch words, but have a vital meaning and motive power to a small but increasing number, and these of the most intelligent young men, the hope that the very extremities to which China is driven, especially the fear of a Manchu reaction, may bring together the discordant parties in the North and the South, and the desire of almost all for peace and the restoration of stable conditions for business, all combine to make one hopeful. China is a nation of surprises; and I, for one, think that one of the surprises will be that she can recover from and even profit by such an incident as the capture of Nanking as described above, without passing on to the complete destruction of which many who look merely on the surface think this is the augury, and earnest. The Chinese people must not be judged by the lawlessness of the soldiers, whom they themselves always despised and feared. Chang Hsuin's braves are not typical of the nation. There is a moral discipline going on not merely through the religious teaching of Christian missionaries, but also through the humiliating and distressing experiences which furnish the self-revelation necessary for a nation's repentance and new resolves no less than for the individual. The Republic is going to win out. Meanwhile America has a supreme opportunity to show her sympathy and by believing in the new experiment, despite its difficulties, to help China toward the realization of that democratic government, "of the people, for the people, and by the people," to which our country has already attained, and for which she has been the chief inspiration to Chinese patriotism.

The day on which this article is being written is the great autumn feast day. Every city, village, and farm house throughout this vast country is celebrating it as a sort of Chinese thanksgiving day. Only Nanking and the villages in the trail of Chang Hsuin's horde of ruffians are unable to join in the ancient festival. It adds a touch of pathos to the situation. Flags are everywhere,—not the flag of the Republic, which Chang Hsuin does not recognize, but a piece of gaudy red bunting—his color—is displayed on practically every home, neither in mirth nor love of him, but in fear of further attacks, and in many

cases by sheet compulsion. Over the buildings of foreigners, and on top of every mission institution, are flying their national flags in significant warning. There are more American flags floating in Nanking today than ever before, and as always, this flag stands for freedom and safety.

SUCHOWFU TO THE FRONT.

REV. F. A. BROWN.

THIS week we had some visitors. We had received in advance a hint—a Chinese hint—that the city was coming to see us to thank America, through us, for the recognition of the Republic. It was further hinted that we should be prepared to receive our guests.

Teachers, Valdosta Chapel, Hangchow, China.

So several barrels of tea were made, a speaker's stand erected, awnings stretched: and the decorators set to work several days in advance. More elaborate preparations were made by the city officials. On the appointed day, they were all here: the Farmers' Union, the Merchants' Union, the Buddhists' Union, the Labor Men's Union. The policemen were out in force and if the city had a fire brigade it also would surely have arrived. Then there were the speakers—the chief magistrate of the city and his assistants, the commissioner of schools for this district and his assistants, the leading scholar of the city, and the president of the Normal School. But the most interesting group of all was the school boys and the students of the Normal. Twenty-three schools gave holiday and sent over 1,200 scholars to sing and hear.

All these, with the street crowds, filled to overflowing the big school yard of the Mission Academy. But the crowd was well dressed and orderly and gay with the flags of the two republics—many of the school children carrying both.

The orators of the day spoke earnestly and some of them told us things about our country that we never knew before. The allusions to the Christian religion were very favorable and the spirit shown throughout was excellent. Then formal thanks were extended to

the United States, and the military band played "Yankee Doodle"—and played it well.

The reply was made by Mr. Grier who drew striking and helpful analogies between the early history of the American Republic and the present difficulties encountered in establishing the Chinese Republic.

He called attention to the disputes over the location of the capital, states rights, the differences between North and South and tactfully drew therefrom a lesson of patience and hope.

At the conclusion of the formal addresses, the leading officials present visited the various buildings of the Mission.

Of course not all understood the real meaning of the affair. On the street the next morning rumors were current among the ignorant that the celebration was meant to show that China was to become a dependency of America and that the American president had already arrived!

But this brief outline scarcely indicates the extent to which the whole city was moved and the spontaneous nature of this expression of their gratitude. Preparation had been made by the Chinese weeks in advance.

Surely they could not show more conclusively that the old days of suspicion and misunderstanding have passed away. Only the veteran missionaries, who many years ago were driven from this city more than once, can appreciate the tremendous change.

Mrs. Chow, a Great-granddaughter-in-law, and Great-grandson, Hangchow, China.

ITINERATING IN KOREA.

MISS ELLA GRAHAM.

WHILE sitting here in my room in a little country church, it occurs to me that readers of THE SURVEY would not mind hearing of some of my experiences.

This is a delightful season to itinerate, for in addition to the enjoyment of pleasant weather and beautiful scenery, I can have one corner of the church curtained off to live in. As all the churches are inadequately heated, if at all, cold weather drives me into private houses. This, usually means the family giving up their best room to me. Though at great inconvenience to themselves, they do all they can to

Korean Gathering on Market Day.—Market Place Is Near by, But Not in Sight.—The City Can Be Seen; Also a Japanese Bridge.

make me comfortable, and act like they are enjoying a great privilege in so doing.

We are now celebrating the most important holiday of the summer. As the women are loafing, they take advantage of the opportunity to come to the church, just to see that curious American woman. Owing to this moving throng of unbelievers, it is impossible to do regular class work, but my Bible woman and I, together with the Christian women of the church, are doing what we can in giving tracts, and telling the old, old story to those who have never heard: so we hope that God is using us to His Glory, even though we are unable to carry out the schedule that we had arranged.

What attracted the most attention today, was the sight of a weary maiden sitting on her cot, under a mosquito net, partaking of the more or less tempting viands that were placed on a small table before her. It being a violation of Korean custom to watch people while eating, at first, the only spectators were a few children, who were standing in the doorway, but curiosity getting the better of politeness, the number gradually increased, those coming up behind, pushing the front ones into the room, so, that, before the show was over, a motley crowd women and children of all ages, to the number of thirty-five, had lined up three deep on one side of the room, some standing on a bench peering over the heads of others. They all were absolutely quiet, except when a drink of water was taken, some one said "sool" (whiskey) in a stage whisper. Since coming to Korea, I have acquired a fellow feeling for every caged animal in the Zoo.

So much for the unbelievers. Now, among the Christians let me introduce to you my good friend, Mrs. Kim, age

seventy-four. She has been a Christian for nine years, and thoroughly enjoys her religion. Although too old to learn to read, she can repeat quite a number of Bible verses, and finds them of great use in telling the good news to others. Three years ago, when the so-called Independent church arose and played such havoc for awhile, the little church to which Mrs. Kim belonged went over bodily to that sect. Having no mind, as she expresses it, to do anything but worship the one true God, she moved here into a suite of rooms attached to the church, and does light housekeeping. I have just measured her rooms and find the kitchen to be three feet six inches wide, six feet six inches long. The only real room is six and one half feet wide, and nine and one half feet long, but the most precious and prominent piece of furniture is her coffin, filled with her burial clothing. It is placed across the room, almost three feet from the wall. At one end she keeps her rice jars, but behind it is only empty space. As that arrangement leaves her only about six feet square for all uses, I asked why she did not place the coffin back against the wall, thus giving her more room in which to turn around. She replied that the dampness of the mud wall would damage the wood.

Picture yourself if you please, eating all of your meals and sleeping alone every night on the floor by the side of your own coffin.

Mrs. Kim is so unfortunate as to be left in her old age without sons or daughters-in-law. According to her statement, her "big son" died at the age of three, her "little son" at thirty-six. The children in this country are designated like Big Bear, Little Bear, and Middle-sized Bear, except they go by age rather than size.

Two Korean Bible Women, Mrs. Kim and Mrs. Son.

Today when I told Mrs. Kim that I was wishing for a kodak to take her picture to send with this, she said that when Dr. Williams was here he took one, but that she had not seen nor heard of it since.

When we see such as she, old, poor and ignorant, finding her greatest pleasure in witnessing for Him, what a rebuke it is to us, who, though better instructed, are too prone to grow indifferent to the needs of hungry souls around us.

Kwongju, Korea.

GOOD TIMES AT PLACETAS.

REV. H. F. BEATY.

THE joy of one day often compensates for the labor of many days and nights. So with us last Sunday when we received a group of twelve young people into the church. It was an inspiring and unusual sight to see so many young people join the church at one time. There were several others ready, but were prevented from joining by absence

Girls' School at Placetas.

from town, opposition of their families, etc.

There are fully as many more who are candidates that may be received within several months. It is notable that these latter are mainly fathers and mothers. There will be included a number of children.

Possibly the happiest person in the church was our young deacon, Ramon Rodriguez, whose wife and oldest sister joined the church.

His wife's family have done everything possible to prevent her becoming a member. She appealed to her husband to decide. But he resolutely left the responsibility with her saying, "study your Bible, Catechism, etc., and when you decide you want to come in and are ready, then join." Among those to be received later are his father's entire family excepting the two who are now members. When Ramon became a member all of his family were opposed to his doing so. Now all his family, and possibly an aunt and grandmother will soon be members. Is not that enough to make him happy. If you could only know what it costs a young person to become a member of the Protestant church, then you could appreciate his joy! But that is not all. Do you know how a spider catches flies? Well we rented some vacant rooms in the chapel to Ramon. There was a separate entrance into these rooms, but for a sitting room we cut off a corner of the chapel with a low partition, high enough to be private but low enough to allow the Gospel to reach the unwary Catholics that would come in thinking to escape unnoticed. Ramon played spider, allowing them to come several times un-

molested, but presently when it was time to begin service, he would, in a way that they could not refuse, say, "It is time for service, let us all go in etc." Besides his own family there are scores of persons who have heard the Gospel one or more times, and a number of them are thinking seriously. He has opened the way for us to continue working with them. Is he not a real deacon like those in the Apostolic Church Acts 7:5?

How grateful we are to the committee for having given us Dr. Orts and Rev. Someillan, both of whom helped mightily in producing the above results through the efficacious operation of the Holy Spirit!

Brethren, one thing is lacking—and you *can* supply it. Will you?

We must have a suitable church building if we are to reap the abundant harvest that is before us. Inasmuch as ye did it not unto one of the least of these . . . in not giving of what God has abundantly given you to save some souls that will be lost without it . . . ye did it not to me. See Luke 16: 9 and, obey Christ's words:

Pray, not that the Lord send out laborers, but that His people may give the *equipment* necessary—we have laborers, but lack *tools*.

NOTES FROM NORTH BRAZIL.

REV. W. M. THOMPSON.

THE whole of Garanhuns was taken completely by surprise a week or two ago, when it became known that one of the nuns who teaches in the Catholic school had left the school and cast aside her nun's garb at same time. I have it on good authority that she said she left because she could not endure the treatment she received at the hands of Mother Superior. Those in authority in the convent tried hard to get her to return, but she told them that she would never return under any consideration. She is the daughter of an English couple who came to this country years ago. The wife is a Catholic and the husband is a Protestant in principles, but is not a professing Christian. They have two daughters whom they sent to the convent to be educated, and both of them became nuns against the will of both parents. The one that has just left the convent ran away from home and entered the convent, so she had no idea what she was to do after leaving the convent, as she did not know whether she would be received by her parents. She did not let them know anything about it, but some friend, knowing of the matter, wrote to them, and they came up for her at once. I happened to be returning from Recife on the same train, and the father told me about it. They hope to be able to persuade the other one to leave also. I have not heard anything more about it, but hope they have been able to do so.

This Catholic school here was opened about a year ago, in opposition to ours, so we think. At first some from our school went there, but now some are leaving there and coming to ours. I say "ours," but it is not exactly a school of the mission, which does not support it, but only contributes towards its support. A big convent is

Hauling Melons at V. Americana, Brazil.

being build adjoining the Catholic Church here, and I hear they are expecting to have some 400 girls as pupils. If we can just have here a first-class school, we have no fear of their doing us any special harm in the way of taking away our pupils. We have great opportunities here now, but no one can say how long we may have them if we do not seize them at once.

An interesting case is reported from France. In 1897 a man committed a murder, but escaped and fled to Southern Brazil, where he was brought under the influence of the Gospel and converted. After he became a Christian he felt that he ought to return to France and give himself up, which he did. The authorities at first did not know what he was talking about, as the crime had passed almost out of their memories. Soon, however, the case was recalled. They sent him to prison, and not long afterwards he was brought to trial and acquitted.

Not very long ago I received a very interesting document. It was the annual report of the First Presbyterian Church of Rio de Janeiro for the year ending December 31, 1912. This is the church of which Rev. Alvaro Reis is pastor. Many of my readers will recall with pleasure the visit of Mr. Reis several years ago. Mr. Reis is a hustler. I know of no better word to describe this earnest, active, wide-awake, up-to-date pastor. The work of the church is thoroughly organized, and it is making itself felt in that big city. The membership is 996, and the contributions for all causes last year were a little over $10,000. There were received into the church during the year 151 persons on profession of faith, 136 being from Romanism. There are some seven or eight mission points in the suburbs of the city looked after and cared for by this church.

Later I hope to give something about some of our other churches. This is long enough for this time.

Garanhuns, Pernambuco, Brazil.
August 4, 1913.

Sunset at Sea Under the Southern Cross.

THE COURSE OF BIBLE STUDY IN THE LAVRAS SCHOOLS.

By Miss Charlotte Kemper.

BESIDES the systematic study of the Bible in an elementary way in the preparatory department of the schools, the following is an outline of the work in the Gymnasio, or boys college:

In the first year of the gymnasial course we have the history of the New Testament—the life of Jesus—divided into periods, which division may vary according to the preference of the teacher, though our division has been into eight periods: 1, From the Birth to the Baptism, thirty years; 2, From the Baptism to the First Passover, three or four months; 3, From the First to the Second Passover, one year; 4, From the Second Passover to the Death of John the Baptist; 5, From the Death of John the Baptist to the Withdrawal From Galilee; 6, From This Withdrawal to the Week of the Passion; 7, The Passion Week; 8, The Period of the Resurrection.

Having these periods well fixed in mind, the pupils make a systematic study of the principal points in each period, the teacher marking on the board the points to be studied for each lesson, the pupils being required to copy these topics in their books and read the passages in the Bible. In this first year there is also a general outline study of Acts.

The second year takes up the Old Testament, from the beginning, following the history to the beginning of the Kingdom. This class last year made a special study of the life and times of Moses, and the drawings made by some of the boys of the Tabernacle and the knowledge they evinced of the whole structure would have put to shame some older Bible students. Mr. Gammon, who had these boys of the first and second years, often spoke of the interest, and even enthusiasm, of the boys.

The third year is occupied with the continuation of the Old Testament history, taking in the Captivity, the Restoration and the interval of 400 years between Malachi and the Advent. Then there is a review of the Old Testament and the New.

In the fourth year there is a critical study of the Prophets of the Old Testament and their books in their historical setting, followed by the same sort of study of the books of the New Testament.

In the fifth year the study of the history of Christianity—that is, the progress of the Christian Church from the day of Pentecost to the present time.

The sixth year is occupied with the study of Comparative Religions. These lessons were prepared by Dr. Gammon, translations being made from various authors, as James Freeman Clarke, "Ten Great Religions"; David James Burrel, "The Religions of the World"; Kellog's "Handbook of Comparative Religions," Spear's "Missionary Principles and Practice," Pressence and others.

Family of Sr. Joaquin Garcia, a Believer, Living Near S Joas Nepomocens.

Farm of Joaquin Garcia.

BRAZIL—THE WORK AT DESCALVADO.

Mrs. Kate Hardie.

THE Sunday school of our Descalvado Church continues to grow, and the pupils are doing good work in memorizing the catechism. Some of them who do not know how to read have learned both the Child's and Shorter Cathechisms. We expect to dedicate the new church building on the first Sunday in November. It is almost ready for use now, and we are very proud and thankful, as we are so much in need of a proper place in which to worship. We expect to have a number of ministers with us for the occasion, and to extend the meetings for a week or ten days. Most of the church members in this field, and others, are expecting to come for the meetings, so we shall have to put the "big pot in the little one" and do our best for sleeping accommodation. In short, we look forward to a "big time." The new church is changing the face of things here in regard to the Protestants. Our friends, and those otherwise disposed, are opening their eyes at us, and are wondering how on earth those insignificant "half-a-dozen" Protestants ever managed to build a church, and such a nice big one, too! They can't imagine what we want with one so large, but they shall see when the time comes. We are looking forward to several "professions" and baptisms in the new building. The man who so generously bought and gave the lot for the church expects to unite with the church, and I believe his wife will also, and they will bring with them their seven children. They have been waiting until the new building is ready so they can invite all their friends and acquaintances to be present. In the meantime, he has busied himself with buying Bibles, Testaments and other books and presenting them to every one who will accept them. The people here say he is crazy. Years

ago he was badly in debt, and was about to lose everything. He made a "promise," or a vow, that if the Lord would help him, he would, in time, bear all the expenses of a big festival and procession here. The Lord did help him, but as time went by he discovered that the Lord wanted him to become a Christian and help the "Protestants" build their church, and place the Word of God in every home in Descalvado, so he is fulfilling his vow now in this way, instead of carrying out the original plan of the festival and procession according to Roman Catholic ideas. And they say he is crazy.

We hope for great things yet, and all to the praise and honor and glory of our Lord and Master.

September 30, 1913.

WORK ON THE MEXICAN BORDER

REV. H. L. ROSS.

IN spite of the continuous fighting in and around the territory occupied by our Mexico Mission, the work on the border is moving along nicely.

The Girls' School at Matamoros opened at the regular time in September, and the boarding department is about as large as usual. There are twenty-four boarding pupils, and more than that number of day pupils. Some of the especially encouraging features that a visitor notices in the school are the fine Christian spirit that pervades the teachers and pupils, and the interest in real character foundation work, such as the study of the Bible and Catechism. For morning prayers the girls of the home learn by heart, each one her verse, the Sunday school lesson for the following Sunday; and recently two of the girls recited the Shorter Catechism and received premium Bibles. Two others have earned the same premiums earlier in the year, and others are expected soon to be ready.

Miss McClelland has arranged to have some educational attraction for the students every Thursday morning.

Statue of Morelos, Mexico City.

such as lectures, addresses or musicales.

Though Matamoros has been the headquarters of the Constitutionalists in this part of Mexico for some months, our missionaries have been treated with continued courtesies, and the military officers have visited the school on different public occasions, taking part in the exercises. Several of the soldiers have also attended preaching services. The young Mexican pastor, Rev. Carmen Gutierrez, is doing a fine work in Matamoros and in the immediate outlying vicinity.

On the Texas side of the Rio Grande, where our mission has had a station nearly ever since its beginning, forty years ago, the work is even more encouraging. Rev. W. A. Ross has charge of the field, and with the assistance of young Mexican ministers, has very effectively covered a large territory in the Lower Rio Grande Valley. Neat, new churches have been built, and day schools have added to the success. Over fifty pupils are enrolled in one school.

The San Benito station is the most wisely equipped of any in our mission. Miss Dysart's home and the church and school occupy a beautiful quarter of a block, and is an earnest of what we hope to see in all our stations. We have never been supplied with money for mission homes in any of the Mexico field: and there is very great need for such equipment. The organization of the work under Miss Dysart at San Benito is very encouraging, and the large proportion of men in the congregation makes this an attractive church.

Our detention here on the border on account of the revolution has given Mrs. Ross and myself opportunity to see the good work going on, and of having an enjoyable part in it.

Brownsville, Texas, November 5th.

THE ROMANCE OF MISSIONS AND THEIR LACK OF ROMANCE.

By CHAS. H. BRENT, *Missionary.*

The luxury of modern travel across the continent and ocean, the comfort of living at moderate cost in most countries of the world, the facilities of communication by post and wire and wireless which bind the ends of the earth in chatty neighborliness, have robbed forever the vocation of the foreign missionary of any special claim to self sacrifice, and of that halo of romance which somehow attaches itself to voluntary undertakings in conditions of physical hardship.

What travel there may be off the beaten track is in the main only such as a virile man should rejoice in. In the larger towns and cities, and in many of the smaller places, the necessities of life are available, and missionaries have no grounds for self-pity or claim upon the pity of pious admirers at home; if, in a few stations among the fast-diminishing primitive peoples or in remote Asiatic posts, there are missionaries of religion and government living lives of marked hardship such as endanger their physical well-being, they are in the minority; moreover, they would be the last ones to claim that they were doing anything heroic. They are heroes, but it is characteristic of a hero that he disclaims his heroism.

The tropics of to-day are being steadily tempered by the white man's mastery of conditions, until they are becoming healthy, and, in many places, so full of compensations as to create in not a few persons unwillingness to live elsewhere. Complete isolation is a rapidly vanishing discipline. The sources of the Nile and the "roof of

Sugar Mill at Linares, Mexico.

the world" are within hailing distance of New York in these days when a man has laid his hand on the North Pole. There is little left of this globe of ours to explore, and soon from sheer necessity we shall be forced to turn our attention to what may be "lost behind the ranges" of the moon's cordillera.

These things being so, it is time for us to drop, once and for all, that sentimental regard for missions and missionaries which is belittling to the missionary cause, supporters and missionaries alike. It is always harmful and unfair to pretend that the ordinary is the extraordinary. If, a while since, the missionary's vocation was an extraordinary one, it is no longer so. It is now simply a normal part of religious duty, and should be accepted and recognized as such. When this is accomplished, we shall be in the way of securing the kind and number of missionaries that are needed.

All of us, doubtless, have been stung at one time or another, especially in the enthusiasm of beginnings, with a sense of the splendor of martyrdom and its attendant impulse to glory, and have spoken as St. Paul did of the things which concern our weakness—our perils and journeyings and all the rest of our thrilling hardships, many of them in reality not more than the average fisherman or hunter goes through during his annual vacation. Probably some of us feel, like the Apostle, though with more reason, that we spoke as fools.

The real hardship of the missionary is that which founders of empire as well as religion have had to face from the beginning—failure from whatever cause on the part of the pioneer to make others see the vision of the "things that belong to their peace," neglect until it is too late of imperial opportunity by those on whose word and support action is dependent, timidity on the part of executive and administrative forces which clings to a policy and methods long since become threadbare. Of hardship of this sort there is enough and to spare.

To-day the missionary opportunity is at its height. It must be taken. There are a few primary principles that we need to emphasize:

1. Missionary work is a normal vocation for normal (that is to say, the best) men and women. Romance in missionary work, in domestic and foreign fields alike, is in the character of the man who undertakes it, and not in the character of the work undertaken. There is no more romance in mission work in Yunan or Baroda than in Utah or Oklahoma, but there is just as much, and that is a good deal provided that the missionary concerned is a good deal of a man.

The modern missionary needs special training for his work more than ever before.

If St. Peter was an unlettered fisherman, St. Paul was a distinguished scholar and statesman, and it was St. Paul who gave Christianity to the world at large. St. Peter could not have done it. He had neither the head nor the training for it. The mere prophet, moralist, and exhorter have each their place in the mission field; but prophets and preachers who possess balance as well as fervor, conviction without bigotry, are somewhat rare. No man below intellectual par and without *savoir faire* should be eligible for missionary work in such countries as China, Japan, and the Philippines. I speak as one who would defend his own interests.

No doubt we have had, we have, and we are going to have incompetent and eccentric missionaries. But it is unjust to judge the value and work of missions by a handful of misfits. Had it been just to generalize on the character of the American consular service from some representatives in high places whom I met in the Orient a while ago, I should have pronounced it to be a corps of scoundrels. Were it fair to judge the civil service by a considerable number of civil servants I have known, I should say that it was a company of roisterers and thieves.

2. Missionary life is as much a vocation for the laity as for the clergy. Missionaries should cover every known profession from a doctor to a carpenter, from a housekeeper to a seamstress. In much of the Orient the industrial mission is of greater importance today than any other. It at least holds equal place with literary education. The consecrated, well-equipped layman is needed not less, in some places is needed more, than the priest and catechist.

3. The moment has arrived for us to review the institutional ventures of missions in the light of the progress of backward nations and the growing wealth of the home Church. The continuance of an educational or philanthropic society simply because it is under religious auspices, irrespective of the quality of the work done, is at best a doubtful procedure. A school or hospital merits support because it is an instrument of good education, or medically and surgically first-class, not because something bearing the name of school or hospital is used as a pretext for pious teaching and sectarian ends. Poorly conducted and professionally weak missionary institutions, when side by side with well-conducted secular institutions of a high order, are a menace, not an aid, to the cause of missions. Missions must unfalteringly stand for the best institutions of their kind, or else yield place to the best.

We have yet to contend against the old conception of missions and missionaries—that they need little, less than people with much easier tasks, that they must not have the ordinary comforts of life, and must work miracles withal. One of the chief troubles with missionary institutions is that, with a work far more taxing and difficult than in ordinary conditions at home, they are supposed to be greatly favored if they receive pennies where home institutions of a similar character receive dollars.

The needs of a missionary institution of today must be measured by the breadth of its opportunity as discerned by those directly responsible for it, and not by an ancient and decrepit theory. What may have been generous for yesterday's needs is penurious in relation to today's. Missionary schools and hospitals cannot live on the crumbs that fall from the rich man's table; they can only starve on them. As much discredit has accrued to the missionary cause because of inefficiency due to inadequate support as to incompetent missionaries.

4. Competent persons, men and women of the privileged class, should be taught that there is a place for them in the mission field, permanently or temporarily, if they qualify by becoming proficient in some department of useful work. Why should not young women give a year or two of their freshness and vitality after they leave college to teaching or otherwise aiding in one or another of our missions? If they are able to meet their own expenses, so much the better. This would be more profitable than the giddy dance around the world that the thousands indulge in annually, gathering for the most part a little geography, a bunch of curios, and considerable misinformation about the nations whose skirts they touch. Japan, China, the Philippines, and India are good stopping-places for round-the-world travelers. A year or so in one place or another would be an education to the visitor and a material benefit to missions. The idea has already occurred to and been acted upon by a few.

Space forbids me to say more, though I have much more to say. But I trust that my purpose has been accomplished. I have aimed to present mission work as being a normal vocation for normal men and women, with just as much and just as little romance

as any other reputable pursuit, and as demanding the best possible equipment in all its enterprises. Parents should be no more surprised or chagrined that their children should plan to qualify for the mission field, whether as a vocation or as an avocation, than for finance or medicine or society. The religious public should no more be disturbed when we on the frontier ask for a hundred thousand dollars for a hospital or a school (usually we ask for much less and do not get it) than when a home charity or university lays its plans to get a million or so for equipment or endownment. The biggest missionary request that I have as yet seen, if it has erred at all, has erred on the side of excessive modesty.

As I have experienced mission work, and I have known no other work in a ministry of close upon a quarter of a century, I conceive it to be as wonderful a sphere of opportunity for the investment of all that manhood is or may be as the market of time affords. I am further convinced, from a careful and extensive observation of missions in many lands, that, considering the number of men and the amount of money invested in missions, the returns are such as cannot be paralleled by any other enterprise in history.—*The Outlook.*

IS THERE A MISSIONARY CRISIS TO-DAY?

By ROBERT E. SPEER.

Is this age in which we live really critical from the missionary viewpoint? Common men of sober judgment looking at their own day say there is no sense in calling this a day of crisis. Others say this is a unique and exceptional age.

CRISIS HOURS IN HISTORY.

But as we look over history we find all ages have not been alike. Sometimes the forces of God ran with new momentum, great energies were released, there was a new writing of human history. Such was the invasion of the Roman Empire by barbarian hordes. The great tide of fresh blood came in from the North to wash the tainted heart of the Roman Empire and to restore its decayed and wasted energy. That was a new day. The Renaissance was a critical time when long buried ideas rose from the grave, came forth to release that age from the thrall of the past and guide the awakened spirit of men. Those were separate days from the dark and common days that had gone before. We that are of this age are living in one of those great crisis hours. We must not meet the golden hours with leaden feet.

A UNIVERSAL CONFLICT.

When you compare the theater or the stage on which those events took place with the theater on which the events of our day are taking place, that seems like a dew fall compared with a great roaring flood.

Now, for the first time, all mankind is brought into the arena.

MOMENTOUS CHANGES.

Take China, for example. That great race has radically changed its view of the past, of nature and of life.

Could there be a more radical change than from the backward look to the right-about-face, and the forward look which is characteristic of the attitude of the Chinese at the present time? Their attitude toward nature has changed. They come into the world's competition when they can develop her unused resources, which are practically intact.

China has a different attitude to-

ward life. Could there be a greater change than that which abandons the view of life as evil and adopts that of Him who came to give man life, and life more abundantly? Take Japan. In ancient Japan there was no recognition of personality. There was no individuality; the nation had lost the individual in the feudal obligation to society. Now Japan has adopted the most individualistic types of our Western individualistic philosophers.

AN INTELLECTUAL CRISIS.

Vastly significant is that profound awakening of the human mind that for the first time in all the centuries has shaken the 800,000,000 of Asia from ancient ideas and brought them under the dominion of ideas that Christianity has launched in the Western world.

The great heathen and pagan world has turned plastic and fluid, and as such, is overflowing the world. Great pagan ideas are touching all our lives and a fluid Asia exposes all the areas of the world to danger of contact with it.

THE HARDENED HEART.

There is a danger that great masses may harden again. We are given a great plastic Asia to deal with, the mind all open, sensitive and responsive, which we may stamp now with the dies of God, but twenty years from now our opportunity will pass. We may take it now and cast it or it may cast itself in wrong molds. It is worshiping at the shrine of our Western military and economic activities. God forbid that it should mistake them for our God. Better never to have turned molten than for that to happen. It must discover the real secret of our vitality.

THE NEW VIEWPOINT.

The missionary undertaking is in a completely new atmosphere with its principles acknowledged. If we retain the Philippine Islands, if Britain adds a little to its area, if Italy claims North Africa, if the Balkan states take back their own, all must claim to do it in the interest of humanity. We accept the binding authority of the duty of those who are strong toward all who are weak, of those who possess to all who are in need.

The first treaty made with Japan was made without the backing of a ship or gun. Those nations were no nations at all at that time, but now it is different. Fifty millions of Japanese now live together with a single national consciousness. The people of Asia are at last coming to their own. They are proclaiming their own rights and assuming their own responsibilities. We Christians delight in their awakening to consciousness and personality because it plays into the hands of what the missionary enterprise seeks to do. We are not seeking to erect American Methodist churches in India or Presbyterian churches in China, but to lift them by the missionary enterprise into a single, indigenous national Christian Church. Not one of the non-Christian religions can give power and energy and direction to the national life and spirit. Not one of them ever preached the doctrine that each of the nations could bring into the church a distinctive contribution to the golden age which is to come. Only Christ preached that. Only as these churches fill their own appointed destiny can this be accomplished.

Discontent we welcome because we know where that will carry them. It will carry them to Christ. The only

advance of the Mohammedan is away from Mohammedanism. The only way for Confucianists is to abandon the doctrine of Confucianism. The only progress of the Buddhist is to depart from Buddhism. But the only way of the Christian is to move toward Christ and so make progress. All progress of humanity is progress toward Christ, the Divine Teacher, the Desire of Nations.

THE CRISIS OF IMMEDIACY.

The missionary enterprise is not to be indefinitely prolonged. We are not bound to do for all humanity the whole work of the Christian Church. We simply plant Christianity there and on a freternal basis co-operate with the Church of Christ. The possibility of completing the task is greater now than ever, greater now than it ever can be again. It is made possible as never to our fathers. Great energies are set free now that were not working in their day. I could not understand the death of William Borden if I did not believe there are invisible forces that are now abroad, not only men and women now living, but those who have gone before. Carey, Duff, Livingstone, Keith Falkener and William Borden are enrolled to-day in completing the task as if they still walked in the flesh among us.

A WIDENING HORIZON.

Our fathers lived in a very different age from ours. The whole thinking of the West was held in the narrow thrall of ideas that were fostered by the crudest form of Darwinism. Men moved just as parts of a machine move around in its mechanism. We do not live in that age. If there is a dominating thought of the universe, it is that it is not a mechanism, but a tenanted organism, a single spirit binding all humanity together into one.

THE SUMMONS OF PASSING OPPORTUNITY.

We begin to feel the swell of great momentum of things that have gone before, in whose spell we feel equal to do work in the world which Christ laid upon the heart and conscience of His church. If this be true, can we go on living the old, common, dull, mediocre life? A great exigency such as this calls for exigent action in the life of the church commensurate with the need. I can understand something of how Carey felt 125 years ago after he had preached the great sermon, "Attempt Great Things for God, Expect Great Things From God." When he saw the gathering breaking up before anything was accomplished, he touched Ryland on the hand and said, "Is nothing to be done? Is the church to stand before an unprecedented day and nothing to be done with it? Shall we let the hour of great opportunity pass?" There is a crisis for the world now. It is a crisis just as truly for the church. If a chance like this is offered us of God and is rejected, what use can God have for men and women like us again? If the church shows herself to be unworthy of trusts like this, will He trust her again? If we arise and with the whole world plastic in our hands, mold it to the purpose of God, unto what new privilege and glory will God not lead us?—*Men and Missions.*

THE STRENGTH OF RELIGIOUS CUSTOMS IN JAPAN.

By REV. H. KUYPER.

ONE of the interesting sights in a Japanese temple court is the strange shaped memorial stones erected here and there about the sacred place. Huge blocks of stone they are, rough and grotesquely shaped just as they left the quarry—one side only being smoothed to receive the inscription, and in some cases not even this is done, but the intricate Chinese characters are graven deep into the unshaped stone. Passing through a deep yard one day we saw before one of these odd monuments a great array of offerings; rice cakes of various sorts and fruits, piled up on pretty trays, were tastefully arranged before the stone. The whole was enclosed by a broad strip of bunting fastened to bamboo poles, and at the entrance to this little enclosure hung two big brightly-colored Japanese lanterns.

All this display aroused our curiosity—we asked the bystanders what it might mean—and learned that this stone had been erected by one of the large butchering companies of Tokyo.

Preparation of Silk, From Cocoons, in the Mill.

This firm slaughters a large number of cattle every year, so on a certain day a yearly sacrifice is offered to the spirits of these departed animals. After hearing this, we determined to investigate further into this strange custom, and soon found opportunity to do so. Passing the large race track where most of the Tokyo horse races are carried on, we noticed a fine new monument. Some months before the race track stables had been destroyed by fire and several horses had been killed in the flames. This monument, as the inscription showed, was erected as a memorial to the souls of the dead horses. The inscription, after telling of their death, concludes thus: "Here worshipping the horse headed Kanseion, we continually condole with their spirits."

Before the stone was a small incense altar, which at various times that I visited the place showed signs of being used: also a money box where the worshipers might leave their gifts for the upkeep of the place.

The questions that specially interested us were to find the motive for this worship of dead animals and to find in how far such performances were still of common occurrence. The inquiry led to rather surprising results. One of the Japanese language teachers in Tokyo, a man of fine education, well acquainted with conditions in Tokyo, having been for some time connected with one of the leading daily newspapers, informed me that they were not at all uncommon. For instance, at the Imperial University in Tokyo, in the medical department every year

many bodies of criminals and paupers are used for dissecting purposes, but every year also a service is held and offerings made to the souls of these persons. Buddhist priests in the city also make an annual offering for the souls of people who have been drowned. The motive for all this was explained to be the following: According to the Buddhist doctrines, not only the taking of human life, but of animal life as well, is forbidden. The butchers, therefore, were guilty of an infraction of this law, and would receive a heavy punishment in the world to come. So they wisely made haste to appease the spirits of the slaughtered animals by these yearly offerings.

Not only is there responsibility for the wilful slaughter of animals, but if an animal dies through any negligence on a man's part he is likewise guilty. The fire at the race tracks, having undoubtedly been caused by some negligence on the part of some one, it became necessary to offer sacrifices to the spirits of the dead horses. The same rule holds true also, of course, in regard to persons drowned—proper precautions might perhaps have saved their lives, and so to be on the safe side, an offering is made to their souls. It is felt, too, that the treatment of the bodies in the dissecting-room is not

Feeding Silk-worms.

as respectful as it might be, nor such as the spirits themselves would approve, and so it is thought prudent to "get right" with them, too.

It is no easy task to get accurate information concerning or to form a correct judgment of the motives that prompt such sacrifices—but the fact that they are being offered in Tokyo even to-day is beyond question.

When one reflects that this takes place, not in some country village, but in the great capital of the empire, that in the cases given above, it is not the work of the ignorant, but rather of the more intelligent classes, and even supported by the great Imperial University—a consideration of these facts may enable one to find an answer to the question, "Does Japan *still* need missionaries?"—*The Mission Field*.

PERSONALIA.

Dr. F. R. Crawford, of Kernstown, Va., sails on the North German-Lloyd steamer "Rhein" from Baltimore on November 26th for Germany, where he will remain about three months attending special medical lectures, and then proceed to China to take up the work of a medical missionary as associate with Dr. George C. Worth in the hospital at Kiangyin. Dr. Crawford will be supported by the women's societies of Wilmington Presbytery, whose contributions for the past several years have been directed to the building of this hospital.

A letter from Rev. J. Y. McGinnis announces his arrival at Tien-Chin,

Dr. F. R. Crawford.

China, on October 12th, from which point he was expecting to go on in a few days to his station at Tunghiang. Mr. McGinnis went back by the Trans-Siberian Railway, which route he especially recommends to those who are in the habit of suffering from *mal der mere*. He also reports that, contrary to his expectation, he did not find this route more expensive than the usual Trans-Pacific route. Mr. McGinnis says, "We found something facinating, beautiful and worthy of study all along the way. The scenery around snow-rimmed Lake Baikal is charming and sublime."

Miss E. V. Lee writes us from Laredo, Texas, where she has taken up her temporary abode while waiting for things to quiet down in Mexico. She is busily engaged in translation work, which she will have a very much better opportunity of doing satisfactorily at Laredo than she would have had at Victoria, where her time was so much occupied with other forms of missionary work. There are 14,000 Mexicans at Laredo, however, and she will have abundant opportunity of working among these in the afternoons and evenings. One of the most effective ways of reaching the Mexican people has been found to be the visitation of them in their homes by the ladies of the mission.

A letter from Dr. Coppedge, written from Brussels on October 16th, stated that he expected to sail from Antwerp on the 18th, which means, of course, that long before this number of *The Survey* sees the light he will be back at Luebo, where he has been so desperately needed for so long. The best news which his letter contained was to the effect that he had received word from Mrs. Coppedge, which caused him to hope that before very long she might be able to rejoin him in Africa. In view of the difficulty which we have been experiencing in finding another doctor for the African Mission, that solution of the matter is one to be all the more devoutly hoped and prayed for.

Dr. Coppedge stated that he had been very kindly received at Brussels by Monsieur Renkin, the Colonial Minister, who thanked him for his kindness to the Belgian officials at Luebo, and stated that he would be glad to help our medical work if a suitable plan of doing so could be found. He would have been glad to appoint Dr. Coppedge as State physician, but that was impracticable, be-

Mr. Edward H. Dawset, Recently Gone Out to Be Engineer of the Lapsley

cause it would involve his leaving the mission on tours of inspection at any time he might be ordered to do so.

Rev. Lacy I. Moffett, who has been at home for more than a year on what is usually called a missionary furlough, but which has been in his case a period of arduous and incessant labors among the home churches, sailed for China on November 19th. The Laymen's Missionary Movement, in connection with which Mr. Moffett labored most of the time he was at home, were very anxious to have him remain and help in the every-member-canvass work, which the movement is now especially trying to promote, but the calls from Kiangyin for his return were repeated and urgent, and finally proved irresistible.

Last spring we received a contribution of $5 for the Foreign Missionary Debt from Christian Endeavor Society of the Kashing Church, which was the proceeds of a "talent" in the shape of a beautiful piece of Chinese embroidery which was handled by some friends in Richmond, Va., for the society.

Recently we received from Mrs. J. M. Blain the same amount, being the proceeds of a similar piece of embroidery sent by the Y. M. C. A. of the Kashing High School. This last was also intended originally for the debt, but did not reach us in time to be used for that purpose. It will serve an excellent purpose, however, as a preventive to that amount of any debt upon our work for the present year.

We wish to assure these young friends in far-off China of our most grateful appreciation of their help.

and of our warmest good wishes for themselves and for the Chinese church, of which we are sure they will be most useful members.

We have received from Dr. Price a booklet, the title of which is, fortunately, printed in English, and is "Short Steps to Great Truth." The text is in Chinese. We have examined the booklet with great interest, although we found some difficulty in adjusting the textual contents to the very familiar illustrations that accompany them. It is not difficult to recognize Adam and Eve, and some pictorial representations of events connected with their early history. The tiger printed on the page opposite their pictures has evidently experienced already the unfortunate transformation of character which was one of the results of their indiscretion.

As the booklet received is only Vol. I. of a series, we shall look forward with eagerness to receiving the succeeding volumes as they come out.

Quite a landslide of reinforcements have been joining our different missions without asking any consent from the home authorities. On July 1st Master W. F. Junkin, Jr., joined our station at Sutsien. On September 18th Master Robert Thornwell Coit arrived safely at Soonchun. On the same day Kwangju was reinforced by the arrival of Miss Annie Louise Newland, and on September 20th a son of Dr. and Mrs. Roy S. Leadingham arrived at Mokpo. On October 25th a son of Rev. and Mrs. N. G. Stevens was announced by cable to have arrived at Luebo. The given names of these last two youngsters have not yet been made public.

In view of the diminishing receipts of our treasury for the last few months, the increase of financial obligation entailed by these new arrivals on the field is causing a somewhat anxious expression to appear on the brow of our treasurer.

Two undated arrivals reported since the above was written are those of Miss Carrie Lena McMullen, of Hangchow, and an anonymous daughter in the household of Dr. and Mrs. R. M. Wilson, of Kwangju. We have also received notice of the arrival of Alonzo Leancourt Edmiston at Ibanche. The middle name is in honor of the Belgian young lady, who has been visiting our mission and has been rendering service as a trained nurse, "all for love and nothing for reward."

In a note from Mrs. P. F. Price, written from Mokansan during mission meetings there to Mr. Price, she says:

"Yesterday we had a most unique service. The Baptist Mission asked to unite in our communion service, and our own Dr. Stuart and Mr. Jones, of the American Baptist Mission, Ningpo, had charge of the service. A most impressive occasion and a full church."

The friends referred to in the paragraph were of the Northern Baptist Mission. The spirit they manifested was very different indeed from that which was manifested at the St. Louis Missionary Conference some months ago, when a missionary of the Southern Baptist Convention, attempting to advocate co-operation between his mission and other missions in educational work, received so many expressions of disapproval that he had to leave the

platform. The degree of Christian unity that is being realized on the mission field is what the home church will have to come to sooner or later, and, in our opinion, the sooner, the better.

NOTICE.

A note from Rev. Robt. D. Bedinger requests that all mail for him and for Mr. and Mrs. A. C. McKinnon should not be directed to Luebo as heretofore, but to Lusambo, Congo Belge., Africa, care of A. P. C. Mission.

BOOK REVIEW.

The New Era in Asia, by Sherwood Eddy, with an introduction by John R. Mott, pp. 215, twelve mo. Published by *The Missionary Education Movement*, 156 Fifth Avenue, New York. A book that every one should read. The name of its author is its sufficient recommendation. The statement of facts which it contains and the generalization from them are those of a most competent observer, and the style is simply charming.

Our Latest Recruit, Mrs. Edwin F. Willis, Married at St. Joseph, Mo., Nov. 8, 1913.

DO YOU KNOW?

1.—Why there is danger of our opportunity in China passing a second time?

2.—What movement in behalf of China, strengthened the work at home?

3.—Who Chang Hsuin is?

4.—How Nanking has recently suffered?

5.—What tactics Yuan Shi Kai has been fit to use in China?

6.—Anything of encouragement in our Mexican work?

7.—What incident made Miss Graham have a "fellow feeling" for caged animals?

8.—What was the most prominent and precious piece of furniture in Mrs. Kim's house?

9.—Who is a deacon like those in the Apostolic Church?

10.—Why a nun left a convent in Garanhuns, and the consequences?

11.—What one man in Descalvado has done, and why?

12.—Anything of a "unique service?"

NORTH SOOCHOW NOTES.

MRS. ANNIE B. WILKINSON.

WE are due the members of our Mission an apology in regard to the invitations sent out for our commencement exercises on May 30th. Even the members of Soochow community were in ignorance of the fact that Miss Fleming's school, which has always been known by the name of Sibley Home Girls' School, had been changed to the George C. Smith Girls' School, and so did not attend the exercises. This had been a proud and happy year for Miss Fleming who has labored so long and waited so patiently for her school building. Last Thanksgiving day the girls moved into their new quarters and began work under conditions more conducive to their comfort and progress than had ever been their lot before. Six girls received diplomas this year, although two had completed the Grammar School course the year before and were now teaching other girls. To think that after twenty years' waiting Miss Fleming was at last permitted to sign her name to her girls' diplomas! Would that this had been her privilege at the beginning of her career in China and that we as a Mission had been allowed to employ her graduates in our various schools! There would then have been no such dearth as exists at the present time.

The program of the commencement deserves an article of its own. Forty-two girls dressed in white made the stage setting which continued until after Dr. Davis delivered the diplomas. Then there were music, recitations, and pantomime. A novel feature was "the Salutatory" which was delivered in Chinese by Miss Dzi and translated into English by Miss Ong. Special notice, too, should be given to Miss Dzen who recited her Valedictory without notes, showing much study and deep thought.

Everybody was sorry when seven little girls came out and, after a march and song, stood in a row and bowing gracefully turned their hearts—which they wore on the outside this time—over, thus spelling G-O-O-D-B-Y-E to an appreciative audience.

School closes on June 30th after the best year of its history. We are assured by our Executive Committee that help is at hand, and we hope to welcome reinforcements next fall who are already under appointment.

The force of evangelistic workers was increased a month ago by the return of the Misses Sloan to their home and work at the E. B. H.

Dr. Davis is preaching with great zeal and earnestness at the new Dzimen chapel, reaching a vast number of people hitherto untouched, though practically "at our own door." Already fruit is manifest from this new work, for even as I write two women are in the session room undergoing an examination for entrance into the church on profession of faith.

The male hospital is crowded. There is still a vacant bed or two in the new Chester building. The doctors are so busy that many calls formerly answered by them are now forced to come to the hospital as there is not time enough to go on long trips. One family, after begging for a doctor for two days and offering ten dollars for the service, finally brought the woman here where she could not only be more carefully nursed, but at a greatly reduced price, the beds in the general ward be-

ing only twenty-four cents per day, Mexican. This beautiful, new, clean, general ward has lessened the per cent. of occupants in the private rooms. They come to select a room and enquire the price and often after looking at the neat ward decide to stay there. There are still a few left, however, who think the highest price must be the best and so the private rooms are gradually filling up.

On last inquiry there was not a case of typhus left in the hospital so the word of warning sent to the jail authorities had its effect. "The inmates must be boiled and filtered before we can receive them."

Dr. Mooney, after his recent illness, is at work again and about as well as ever. Our station has greatly enjoyed a visit recently from Miss Mildred Watkins and Mr. C. H. Smith. They helped a little to take away the lonesome feeling caused by the recent departure of James and Martha Wilkinson and Miss Gretchen Hirseland. Recent letters from these three report a "bon voyage" and joyful anticipations of reunions in the homeland.

JEWISH COLONISTS IN PALESTINE.

THERE are now over 100,000 colonizing Jews in Palestine, and, according to a writer in the *Osmanischer Lloyd*, they are rapidly redeeming the country. Of these, 50,000 or 60,000 are in Jerusalem alone, and, despite the "red passport" with which foreign Jews must provide themselves, and which limits their stay in Palestine to three months, their establishment of stores in the city and their purchase of farms in the surrounding country goes on. In other words, these foreign Jews furnish the capital and the executive ability in making the native Jews of Palestine self-supporting, and in many cases wealthy, while insuring to themselves the basis of comfortable fortunes.

What this influx of Jewish capital and brains has meant to Palestine may be gathered from the figures presented by the *Osmanischer Lloyd*. The colonists now own forty villages and about 40,000 hectares (100,000 acres) of land, 75 per cent. of which are under cultivation, viz., 8,600 hectares (21,000 acres) in Judea (fifteen colonies), 6,000 (15,000 acres) in Samaria (eight colonies), 16,200 (40,000 acres) in Galilee (sixteen colonies), and 200 (500 acres) in the Trans-Jordan country (one colony). The most important of these settlements, which were founded between 1878 and 1902, are Pethach-Tikweh (1,500 colonists), Rishon le Zion (1,000 colonists) in Judea, Zikhron-Jacob (1,000 colonists) in Samaria, and Rosh-Pinah (800 colonists) in Galilee.—*Christian Herald*

SENIOR PROGRAM FOR JANUARY, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—MID-CHINA.
Theme—ABIDING IN CHRIST.
Hymn—In Heavenly Love Abiding.
Scripture Reading—John 15.
Chain of Prayer—(a) For abiding faith for the home church.
(b) For abiding faith for the missionaries.
(c) For abiding faith for the native Christians.
(d) That peace may soon be restored in China.
(e) That souls may be added to the Kingdom.
(f) For a gracious outpouring of the Holy Spirit.
Solo—Selected.
Minutes—
Roll Call—Answer with a verse of Scripture on ABIDING IN CHRIST.
Business—
Hymn—How beauteous are the feet, Who stand on Zion's hill, etc.
Biography—Robert Morrison.
Topical—Report from Hangchow.
What I Saw in China.
Telegraphic Messages from China.
Prayer.
Hymn—Selected.
Close with the Mizpah Benediction.

SUGGESTIONS.

Appoint leaders for the "Chain of Prayer," before the meeting, giving each one a special topic to pray for.

Appoint a Reporter for the month, and let her report on the present condition in China, as gleaned from newspapers and periodicals. China is making history so rapidly that programs prepared a month in advance are almost out of date.

The revised edition of "The Uplift of China" by Smith and "The Emergency in China" by Potts will be found helpful in preparing a more exhaustive program on China.

Pray for our missionaries in this time of unrest and violence, that they may help bring about peace, and establish the Kingdom of our Lord in China

TREASURER'S REPORT FOREIGN MISSION RECEIPTS.

OCTOBER, 1913.

Current Funds	$37,790 48	
Debt Fund	42 55	
New Missionary Outfit and Travel	101 50	
Montreat Real Estate	682 50	
For African Bible Translation	1,389 40	
From Invested Funds	225 00	
		$40,231 43
Rent from Real Estate		22 50
Specials:		
Sundries	7.00	
Annuity	490 00	
Graybill School (Children's Day)	118 83	
		615 83
		$40,869 76

NOVEMBER, 1913.

Current Funds	$30,493 64	
Debt Funds	83 00	
Legacies	14,256 68	
New Missionary Outfit and Travel	600 00	
For African Bible Translation	163 00	
		$45,596 32
Rent from Real Estate		22 50
Specials:		
Sundries	10 00	
Kashing Church Extension	1,000 00	
Kiangyin Equipment	2,500 00	
Graybill School (Children's Day)	64 35	
McKowen Memorial Hospital	100 00	
Annuity Fund	7,100 00	
		$10,774 35
		$56,393 17
Receipts, Regular and Special, April 1 to November 30		$250,158 43

Nashville, Tenn., December 1, 1913. EDWIN F. WILLIS, Treasurer.

WE CLAIM OUR LAND FOR JESUS.

(Air: "From Greenland's Icy Mountains.")

We claim our land for Jesus,
Its vales and towering hills;
Its cities full and hamlets,
Its brooks and gurgling rills.

We claim its wealth for Jesus,
Its lowly poor we claim;
Its native born and alien
Of every hue and name.

Around us souls are dying;
They perish at our door.
The land is full of sighing
And sin from shore to shore.

Gladly we toil to save them,
From death to make them free
For Him Whose life He gave them,
Far back at Calvary.

Come, children, to the rescue;
Come, lend a helping hand;
Our cause is yours. We need you,
And yours this lovely land.

This broad domain for Jesus;
Our claim who shall deny
While sin its banner raises,
While souls in darkness lie?

— *T. E. Roach.*

THE WORSHIP OF THE MOON.

The Dragon's Defeat.

SHANGHAI was favored with a splendid view of the eclipse of the moon on Monday. Except at the beginning, when according to the scientific forecast, the moon entered the penumbra at 5.40.3 p. m., at which time a heavy bank of cloud threatened to obscure the view, all phases of the phenomenon were clearly visible. Viewed through glasses, the color effect was charming, varying from a glowing red to pale tints of green and blue. The earth's shadow was most clearly marked towards 8.15 when the total eclipse took place, lasting until 9.35.6. The moon came out of the shade at 10.44 and out of the penumbra at 11.56.

An Old Fairy Tale.

From the Chinese point of view, the event should perhaps be recorded as the eclipse of the Dragon. There were no signs that the new ideas of the young Republicans had damaged the childlike and charming popular notion of the shadow being a dragon which had somehow got up to the moon and intended to eat it. The ancient legend has a ritual of its own dedicated to the defeat of the dragon, and it is satisfactory to be able to state that again the ritual proved entirely effective; so that the moon remains with us, and once more the Dragon has been driven off into some remote corner of the heavens.

The first sign of the shadow, that is to say, of the Dragon, was the signal for the customary fusillade of crackers, and the bombardment was kept up, particularly in the neighborhood of the Chinese Bund, until the Dragon had passed, leaving its intended victim unscathed, in full and splendid radiance.

Along the pavement fires were kept at a glow, and each house and shop had the necessary pair of red candles burning before elaborate paper shrines, and innumerable incense burners gave off a pleasant, if pungent, odor.

DUTIFUL DRUMMERS.

The beating of gongs and leathern tom-toms was incessant. Many of the performers, with infinite faith in the efficacy of their efforts, were content to pound away in the dingiest holes and corners, doubtless trusting to common report that the Dragon had actually arrived. They were certainly too busy with drum sticks to go and see for themselves.

At several street corners temporary shrines were fixed upon stools, and around these groups of children performed mystical rites. It was generally left to the girls to kneel and make obeisance before dimly lighted paraphernalia on the stool, and meanwhile the young bloods belabored drums, gongs, biscuit tins—anything within reach from which metallic sound could be extracted. The rhythmn of the music varied from the slow and stately to the furious, and no performer paid any regard to his neighbor's time or tune.

The general effect was a delightful confusion of sound, not discordant when the ear became properly attuned, coming from somewhere through mazes of smoke from fire crackers and incense. The ultimate deliverance of the moon from her ancient enemy was the signal for a final burst of crackers and a general exchange of congratulations amongst those who had worked so diligently towards effecting the rescue.

NORTH CHINA HERALD.

STRAIGHTEN OUT THESE MISSISSIPPIANS.

Dear Editor of Junior Department:

OUR little folks in Wesson are working hard on China,—and pleasant work it is, too. One day our dear young leader gave each of them a pretty little bundle of "real" Chinese tea, which tasted, oh, so good when we reached home!

Some of us are very little people who do not know how to spell, and these are sending a sample of some of their "mistakes" to the other Junior bands to correct.

I really do not believe even the dear, good missionaries who are mentioned here would recognize their name in the very queer spelling of our Wesson band. Some of the grand missionaries named are now in Heaven, but others are still alive and carrying on the glorious work of God in China.

Dear Editor, do you think our other little bands can beat this one in spelling? If they can, we should like them to write you, correcting the strange mistakes of our Wesson Juniors.

Yours truly,

THE JUNIOR MISSIONARY SOCIETY.

Wesson, Miss.

QUESTIONS ON OUR CHINA MISSION.

1.—When did we begin our Mission in China?

In 7186.

2.—What was our first station?

N o c w g h a h.

3.—Name a few of our early missionaries:

Mr. and Mrs. Lesine.

Dr. and Mrs. Ratsut.

Dr. and Mrs. Odsube.

(Answers will appear in February SURVEY.)

A DOLL AND A DOLLAR.

THERE was a fracture in Lady Matilda's skull!

You couldn't see it when she lay flat on her back upon her little couch; but Bettina knew that it was there, and it distressed her. It was so dreadful to have your only doll thus afflicted! Bettina bestowed a loving touch on Lady Matilda's blonde curls.

True, they weren't so sleek and shining as they used to be!

Only last week, just before she went away to work, big Brother Tom had said with a laugh: "O Bettina, why do you lug around that old mop of a doll? Here, take this and get you one; it'll be my present."

"This" came tumbling into Bettina's little blue gingham apron. It was a big, new silver dollar.

Such a fortune it seemed to the little girl! But big as it was, she knew how to spend it, for there was the loveliest doll in Havegoods' store. A beauty she was, with flossy locks, pink cheeks, and eyes that could open and shut.

"I don't believe that there's a larger, prettier doll in town," said Bettina. "Aunt Nell will show me how to make a little cap and gown for her, and I know she'll look just too sweet for anything when we have the drill."

Now the drill, you must know, was to be one of the most important parts of the missionary meeting to be held that month. More than a dozen little girls were to take part, and moreover, every one was to bring and hold her own precious doll.

So, you see, the privilege of taking a fine new doll, instead of old, battered Lady Matilda, gave much relief and joy to little Bettina. But then—*something* happened!

At one of the rehearsals the little girl chanced to overhear a remark made by her teacher to the minister's wife.

"Oh, if only these dear little maids could catch something of the true missionary spirit! If only some little seeds could be sown, which in their after lives would bring forth beautiful blossoms and splendid fruit! They seem to think only of wearing their quaint little caps and gowns and dandling their dollies. I do wish they might have some loving, helpful thought for other less fortunate, needy little children.

Now at these words a loving thought *had* come into Bettina's heart.

"I'm sure *I wish* I *might* do something towards helping missionary work," she murmured softly to herself—"that is, something besides being in the doll drills. Oh, if I were rich"—here Bettina stopped. *Why-ee!* she was rich! Didn't she have a whole dollar? Yes, to be sure! But then—well, that was to buy the big beauty at Havegood's! How nice it would be to hold that doll, all prettily dressed, on the night of the drill!

But the loving thought that had come into Bettina's heart kept growing, making itself so conspicuous that the little girl began to feel strangely uncomfortable.

In the gray twilight of that afternoon, Bettina fought a battle against herself. But, finally the loving thought conquered, and the little girl's eyes grew bright as she exclaimed:

"Well, *that's* settled! I s'pose I'll have the smallest, shabbiest doll in the drill, but who cares? Here, you precious old Lady Matilda, your onliest mamma'll hold you—she will, sure, just as though you were the biggest and finest one there!"

But really, as it happened, Lady Matilda

didn't look bad at all! Her long white dress covered the yawning seams where the sawdust had leaked out; a cunning lace-trimmed cap concealed the hole in her head, and the white strings, tied in a neat bow, covered the disfiguring crack in her chin. Moreover, her tangled hair had been carefully brushed and curled, so that she had very respectable looking blond locks.

"I'll hold her, too, so that the folks can't possibly see her poor, battered nose or that one eye is missing,'" said Bettina, with cheerful resignation.

And she didn't mind it one bit when Laura Canfield said afterward: "What a pity that your doll wasn't larger; it was the smallest of all, wasn't it? *I* think a big doll is so nice."

"So is a big dollar," Bettina whispered to herself, with a little chuckle and a triumphant glance toward the missionary box—"a big dollar that goes rolling away to help some poor little needy girl. Isn't that so, you dear, precious Lady Matilda?"

And "precious Lady Matilda" stared with her one solitary eye up into the face of her little mistress, just as though she wanted to say, "What you say is true, Bettina, my dear!"—*Mary E. Q. Brush.*

LOVE AND SERVICE.

O, who can ever measure,
The depth of our Father's LOVE,
Who carpets the earth with flowers
And placed the blue sky above?

The sun, the moon, and the stars
Proclaim His orderly care.
The birds and the bees, as well as man
In His wise plans have a share.

And to us little children,
Our God, so tender and good,
Has given to know and love Him,
As well as our daily food.

But what can We do for Jesus?
To prove our LOVE so free—
The Son of God who once on earth
Died on the cruel tree.

For there are other children,
Who have never, never heard
Of Jesus' LOVE and goodness
As told us in His Word.

Today on our sunny hilltops,
In cabin, and mountain cove,
Upon our plains and prairies—
The needy little ones rove.

Many children of the red men,
And children of the black,
Have not been taught the Way of Life—
Shall we supply the lack?

Others have come from countries
Beyond the rolling wave,
Who do not know that Jesus came,
And died this world to save.

Little Mountaineers, Mexicans, Indians,
Pass on in sad review—
Cubans, Italians, Negroes,
Hungarians, Bohemians, too.

Going down into darkness—
The darkness of Christ-less night.
Their voices plead in many tongues,
"Send, O, send us the Light."

If we have true LOVE to our Savior,
And for His SERVICE live,
If we cannot carry the Tidings—
Then out of our store we will *give! Give! Give!* —*Miss Barbara E. Lambdin.*

This may be given as a recitation by one person, or as a special exercise by several children.

A little girl comes in, bearing a banner having on it the word LOVE, and recites three verses. With the fourth verse, the story is taken up by a boy, whose banner is marked SERVICE. He recites the remainder.

When the sixth verse is reached, a little girl from the Mountains walks in, followed by children representing the various people for whom Mission Schools are needed. They take their places in a semi-circle at the back of the platform.

At the ninth verse they march across the platform and stand behind the speakers (still holding their banners,) while the last verse is solemnly recited.

HOME MISSIONS IN THE SECOND AND THIRD GENERATIONS.

Left Top.

Cyrus Loyala Timmons—This Bright Product of the West Is the Son of Rev and Mrs R. K Timmons, of Lawton, Okla. He Is a Grandson of Dr. G. B Strickler, Who so Worthily Served His God and His King, and Who Has Recently Been Called to the Higher Service of Heaven

Right Top

Natalie Morrison, Daughter of President and Mrs. W. B. Morrison, of Durant College; Robert McElwee Firebaugh, Jr., Son of Rev. and Mrs R. M. Firebaugh, Bennington, Oklahoma

Left Bottom

Edward O. Guerrant, Jr., Grandson of Dr. E. O. Guerrant.

Right Bottom

James Alexander Campbell, Grandson of Dr. J. G. Snedecor.

CHARADE.

(A word with four syllables.)

My FIRST is a kind of polite salutation:
My SECOND just discarded by a prominent nation:
My THIRD gains a hen much kind approbation:
My FOURTH is most wise in the face of temptation.

My WHOLE would bring "JACK'S" most desired consummation.

For the first correct solution of the above, sent in by a boy or girl 15 years old or under, an award of one year's subscription to the MISSIONARY SURVEY will be given In order to put all on an equal footing, the postmark date on the letter containing the solution will determine time sent. The name of the recipient of this award will appear in the February issue.

JUNIOR PROGRAM FOR JANUARY, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—CHINA.

Scripture Reading—Acrostic Mid-China.

Song—Jesus Loves Me.

Prayer—For the children in China.

For the children of our missionaries in China.

For the children at home that they may feel their responsibility in spreading the Gospel Light.

Minutes—

Roll Call—Answer with the name of a Station in China.

Business—

Song—Selected.

Recitation—IN CHINA LAND.

Questions—1. How large is the Chinese Empire?

2. Is it an old country?
3. How many people live in the republic?
4. What is the climate?
5. What is the religion of China.
6. What do the Chinese worship?
7. Who was Confucius?
8. What was Confucius' form of the Golden Rule?
9. What is the Golden Rule Christ gave?
10. Where in the Bible is a prophecy about China?
11. What was Christ's last command?

Story—The Butter Baby.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Place the Acrostic on the blackboard and let the children read in concert.

Write the names of the missionaries of the Mid-China mission, on the blackboard or on paper, and have the children read in concert. Try to have the Band as familiar with the names of the missionaries, as they are with their friends at home.

One of the older children could draw a map of China, and as the names of the stations are given, they can be located on the map.

When the name of a station is given, ask the children to give the name of a missionary stationed there.

Impress upon the children their own responsibility for giving the Gospel to China.

OUR JUNIORS IN THE HOME FIELD.

A PROGRAM FOR JANUARY.

1.—Hymn—"Softly and Tenderly Jesus is Calling."

2.—Prayer.

3.—Prompt Transaction of Business.

4.—Hymn—"Stand up, Stand up for Jesus"

5.—Bible Lesson:

SOWING..... What? Luke 8: 11. When? Eccles. 11: 6. Where? Matt. 13: 38.

SEEKING.... Whom? Ps. 145: 18. Why? Matt. 18:11. When? 2 Cor. 6:2.

REAPING.... What? John 4:35. Why? Rev. 14:15.

REJOICING... Who? Ps. 126:6. Why? Dan. 12:3.

6.—Recitation—We Claim Our Land for Jesus.

7.—Fathers and Grandfathers in Home Missions.

8.—Prayer—For all Home Missionaries and their families.

9.—Hymn—"The Son of God Goes Forth to War."

10.—The Story of How a Doll and a Dollar served God.

11.—Missionary Exercise—Love and Service.

12.—Hymn—"Trust and Obey."

13.—Prayer—That the Lord Jesus may be known, acknowledged, and obeyed in all our land.

NOTES.

2.—Give out copies in advance, and have the children repeat in concert as the opening prayer.

3.—Train the children to transact business with dispatch, so there may be ample time for an interesting program.

5.—Give these out in advance, so there may be no hesitation.

7.—Incidents of the children whose fathers or grandfathers are Home missionaries, will be found in the Home Mission Department.

SOME THINGS IN WHICH CHINESE CHILDREN BELIEVE.

AS WE pass along the streets we notice that the crowds of men and boys have jackets made of sky-blue calico, some long and some short, but nearly all of the same color—blue. The children in blue do not learn geography, and have never been taught that "the world is round like a ball." They think the world we live on is square, and that it is supported on the horn of a giant cow. Poor cow! When one horn gets tired, she tosses the weighty world onto the other horn, and that makes an earthquake. And these children have never learned that the earth moves around the sun or any other of the wise things your lesson books tell you about.

The sun, says "Little Boy Blue," is born every morning out of the sky, and walks daily across the sky to his watery bed on the other side. He walks so fast that he wears out three pairs of straw sandals a day. When the children watch the rain falling into the stone courts of their houses, they say with a laugh as the drops patter down, "Today the dragon is playing with his pearls;" for far away up in the skies they believe there lives a great big dragon, and all that happens, good or ill, in their lives is caused by him. He is very harmless when he "plays with his pearls" and lets the soft raindrops fall on the thirsty earth; but more often he is fierce and cruel, and he has his spirit servants—wind and water, thunder and lightning, and many others—that he sends to hurt and frighten the people of the earth. The children in blue are terribly afraid of thunder, not only because of the noise, but because they believe it is thunder and not lightning which strikes people to death. "Lightning," they say, "only runs on ahead to show thunder where to strike."

Do you know what an eclipse is? Here they say it is the dragon trying to swallow the sun or moon; and when these lights begin to get darkened, O the noise the people make! All the women and children rush out of the houses and shout as loudly as they can, while some beat drums and gongs. All this is to frighten away the fierce dragon up in the sky, who has his mouth wide open, ready to snap up the sun or moon when it gets near enough. Then when the eclipse is over and the light of sun or moon shines just as before, the people really think that it was their noise which drove away the dragon and so saved this earth from being doomed to perpetual darkness.

Our children in blue know of no one to take care of them. Even the soft, pretty rainbow which tells us so much of God's care only frightens them. "It is alive," they say, "and will eat us up if it catches us." The lovely flowers that grow in such quantities are thought to be the homes of wicked little spirits; and should the boys who go to mind the cows or cut wood come home at sunset with brown hands full of flowers, their mothers would throw them all away and say angrily: "You stupid boys! Don't you know the flowers belong to the spirits of the hills? And now you have picked and brought some home! The spirits will come with them and harm us!

But before we leave China Land we must go to see some happy children in blue in the girls' school which is carried on by some of our missionaries. In every classroom you will find groups of girls busy over their books and so glad to learn. Some are at their Scripture classes, some reading, some writing, some at arithmetic or geography, just like schools at home. No bound feet here, no angry words or cruel blows, but love and kindness, and plenty of fun and merriment too.—*From China for Juniors.*

Rev. S. L. Morris, D. D., Editor Miss Barbara E. Lambdin, Literary Editor
P. O. Drawer 1686, Atlanta, Ga.

THE UNITED MISSIONARY CAMPAIGN.

WHAT a magnificent prospect lies in the very suggestion! It thrills like the inspiration of a new and blessed hope!

The distinction between Home and Foreign Missions is purely human, and solely for purposes of administration. The great commission, "Go ye into all the world and preach the Gospel to every creature," knows no difference between "at home and abroad." The marching orders of Christ, embodied in his very last message to the Church, necessitates "beginning at Jerusalem," but extends the obligation "unto the uttermost part of the earth." The obligation to give the Gospel to the Negro on the Congo in Africa and to the Negro on the Congoree in South Carolina is exactly the same. Christianity, like its author, must put human need on the same footing, whether in the Appalachian Mountains or in needy China. From a human standpoint, we are all more or less influenced by self interest, arising from assignment to different phases of the work. It is frequently impossible to prevent comparisons, but they are not necessarily hostile.

The following paragraph, taken from "The Speaker's Handbook," issued by the United Missionary Campaign reinforces, our position in the matter:

"The distinction between home and foreign missions is therefore not one of territorial limitations. Home Missions is not merely a local enterprise while Foreign Missions is a world mission. Rightly conceived, Home Missions is no less world-forming than Foreign Missions. They approach a common problem from a different attitude, and with a different method. While the contrast of both attitude and method is pronounced, the end sought by all sincere spirits is finally the same."

We hail with delight the announcement and plans for a United Missionary Campaign, which reveals the absolute oneness of the work. The two departments will stimulate each other by means of action and reaction, to the mutual benefit of both.

Our own beloved Dr. D. Clay Lilly has been selected as our leader, and we are sure no wiser choice could have been made. He has the ability, equipoise, zeal, and all the essentials of efficient leadership.

As the legitimate outcome of this United Campaign, we predict a strengthening of the home base, an enlargement of the vision of the Church, and a determined and more persistent effort to complete the unfinished task confronting the Church, the Christianization of America and the Evangelization of the world.

ARE YOU AWARE

WHEN ASKED FOR AN OFFERING FOR THE ASSEMBLY'S HOME MISSIONS

That the Committee's work is Church-wide, and must have the support of the whole Church?

That its success is vital to the Church's life, and its progress is the measure of our denominational advance?

That there are 250 Southern Presbyterian churches without houses of worship, and 275 other places where churches could be organized?

That of the 33,000,000 people in the Southern States, not more than 12,000,000 are members of the Church of Christ?

That the streams of Immigration are pouring into the South, and among these alien people 40 missionaries are preaching and teaching in twelve foreign languages?

That eighteen missionaries and teachers are serving 18 Indian churches, and two schools are supported for Indian youth?

That Stillman Institute is our Church's only school for training a colored ministry, and earnest Negro boys, seeking a training for Christian service, have been turned away because there was no room for them?

That 44 Negro ministers and evangelists are serving 71 colored Presbyterian churches?

That among the mountain people there are 43 schools with 129 teachers, and scores of faithful ministers are carrying the Gospel to hundreds of remote mountain communities?

That on the Western Frontiers, an army of faithful men and women, amid hardships and discouragements, are building churches and gathering the people for worship?

That the Southern Presbyterian Church is the first to send an evangelist to the unfortunate men and women in the prisons and convict camps of the South?

That in the various fields 427 workers, serving more than 600 churches and schools, represent our Church on the firing line, and look to the Executive Committee for their support?

That for this work the General Assembly named $287,280—or 27 per cent of the Church's benevolent contributions, as the least amount necessary to support the work this year?

That to help Christianize America is to help evangelize the world?

That for all phases of its varied work, the Executive Committee of Home Missions is dependent upon your personal interest and individual contribution?

AN EVANGELISTIC CAMPAIGN.

IN ADDITION to the regular evangelists of various Presbyteries, averaging about twenty-five each year, supported in whole or in part by the Executive Committee of Home Missions, the special work under Dr. J. E. Thacker has received the manifest blessing of God, resulting in 6,032 professions of faith, since its inauguration in October, 1909.

As the men and the means were not available for enlarging our Evangelistic Work, the Executive Secretary of Home Missions enlisted a volunteer force of more than twenty-four of our busy pastors, who agreed to give at

least one month each to special services, provided suitable engagements could be made. Of this number, some were providentially hindered from rendering the service, but many responded to assignments to various places desiring evangelistic meetings. Though no special reports were made of these meetings, we know of splendid results at some places, and one of these volunteer workers sent in regular reports as to meetings and results.

With profound gratitude for God's blessing, and as a specimen of what might be accomplished with a larger response to the call to press the Evangelistic Campaign, we submit this condensed report of

The Evangelistic Work of Rev. J. A. Bryan, August 1, 1912 to October 1, 1913

CHURCH.	SYNOD.	PROFESSIONS OF FAITH.
Smyrna	Georgia	24
Florala	Alabama	6
Hardie Chapel	Alabama	3
Puncheon Camp	Kentucky	37
Birmingham Third	Alabama	30
Marion	Alabama	12
Fort Worth	Texas	20
Nacoochee	Georgia	35
Nacoochee	Georgia	12
Spout Springs	Mississippi	12
Mt. Pleasant	Tennessee	17
Birmingham District	Alabama	7
Heidelberg	Kentucky	27
United with our Church		242
United with other denominations		35
Additions by letter to various churches		32
Total		309

OUR WORK IN EL PASO.

REV. HOMER MCMILLAN, D. D.

RECENTLY it was my privilege to spend a few days in El Paso, Texas, and I think our Church ought to know what a splendid, wide-awake, aggressive organization we have in that rapidly growing city of the Southwest.

A few years ago Westminster was a small mission church, with a doubtful future. Its history is a remarkable illustration of the value of a Church Building Fund. The people were unable to build alone. The Assembly's Committee, believing that there was an opportunity for our Church in El Paso, out of its limited resources, came to the help of the little congregation. Today there is a body of over 250 loyal

Presbyterians, worshipping in a beautiful and modern building, a credit to the denomination of which they are a part.

The Sunday School is growing as rapidly as it can be properly cared for, and the prayer meeting is perhaps the largest in the city. The church is a recognized factor in the religious life of El Paso. Rev. J. E. Abbott, who became pastor about two years ago, has been honored with the Presidency of the Ministerial Alliance of the city, showing the esteem in which he is held by his brethren.

Both officers and congregation are alive with enthusiasm and awake to their opportunities. El Paso has now a population of about 50,000 and is growing at the rate of 5,000 per year. Having provided for the payment of all indebtedness on their handsome building, they are already planning for another Southern Presbyterian Church. In the next few years, with the proper encouragement, instead of one we should have two or three strong churches in that city, the outgrowth of the little mission that this Committee was able to assist in the beginning.

It would be especially gratifying if pastors and friends of the work throughout the Assembly, would inform Mr. Abbott of the removal of any of our people to El Paso; also of any who are already there, that he may look them up and invite them to church. There is no longer any excuse for a Southern Presbyterian going to El Paso and not uniting with his own church. The congregation will be glad to welcome to their services any of our people who may be passing through, or visiting in the city.

In El Paso is located also one of our most successful Missions for the Mexicans. Rev. and Mrs. C. R. Womeldorf, formerly of our Brazilian Mission, are in charge of this important work.

With a beggarly equipment, and notwithstanding many discouragements, they have built up a church of 54 members and a Sunday School with an average attendance of 40. The time has come when these faithful missionaries must have a place better adapted to the necessities of the work. For six years they have toiled and prayed and hoped that the Church would recognize the need and provide them with a building. So many have been the demands that the Executive Committee has not been able, out of its regular receipts, to appropriate money for this purpose. After a thorough investigation of this field and of the work to be done, I know of no greater opportunity offered those to whom God has given the ability, to do a blessed work for Him than in the erection of this urgently needed building for the Mexicans in El Paso.

The Westminster Church has manifested a constant interest in the Mexican church, and has assisted the work in every way possible. The two pastors are laboring together in the fullest accord for the upbuilding of Christ's cause in this most Western corner of our General Assembly.

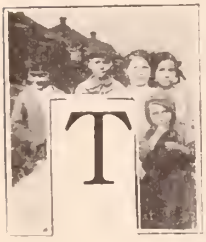
WILL SHE PLEASE WRITE AGAIN?

A young lady in Texas, or maybe somewhere else, after reading an account of Mrs. M. Hood's Kindergarten at Ensley, Ala., in the May 1913 *Missionary Survey*, wrote to Mrs. Hood asking further information about the work. By some means the letter was lost, much to Mrs. Hood's distress, and though search has been made it cannot be found.

Will this young lady please write again to Mrs. M. Hood, 208 S. Vine Street, West End, Birmingham, Ala.

NOTES FROM OUR FOREIGN MISSION WORK IN ALABAMA.

By Rev. J. A. Bryan.



Slav, Hungarian, Italian, Pole and Russian.

THE work among the foreigners in the Birmingham district has grown steadily during the last six months. The schools have been well attended.

At Pratt City.— The attendance has been good in day school and Sunday School. The children readily learn Bible stories and verses, and are also learning how to pray to God in the name of Jesus. The houses of the pupils are visited by Miss Cumming. At this place we rent two rooms. Better equipment will enable us to do better work.

Steel Mill Quarters.— Five different nationalities are in this school. The attendance at Sunday School has reached fifty-five. At a week day's service at this mission recently I heard a bright little Bohemian girl repeat a verse of Scripture for every letter in the English alphabet. The children attend with much more regularity than a year ago. The fathers of many of them are drunkards—the mothers are heart-broken women. God help the Church to save the girls and boys. They love to be loved. They reach out hands to us for Christ. Pray for the parents of these dear little children—that little children may lead them to Jesus. The opportunity here is very great.

A Night Class at Ensley.

Ensley Missions.—This is seed sowing time at the night school. The young men attend one month, and are in New York the next—in Italy the next. The people who employ these boys see a change in their lives—they are more faithful. Here we have also a day school for children from seven to thirteen years old. The Bible is taught two hours each day except Saturday. Six of the children can tell the story of God's dealing with Joseph. They sing with the spirit "Jesus Loves Me, This I Know," "What a Friend We Have in Jesus." They have memorized the Ten Commandments, the Beatitudes and the Child's Catechism. They are so grateful for what is being done for them. They beg the teachers to teach on, to go home with them. God said, "My word shall not return unto Me void."

The Kindergarten.—From twenty-five to fifty are in attendance. The improvement in the children is marked; so polite, so reverent, so grateful, so happy! And they are becoming more truthful, more honest, more thoughtful. They sing with a vim, "I Think When I Read that Sweet Story of Old." A little child said the other day, "Teacher, I wish you could live with us all the time." Mr. Mastrato is a real missionary. He does work for Christ among these "Heathen at Home," on the streets, in the shops, everywhere. His great theme is "Pardon for sin from God in Jesus name." He preaches Christ to these people in the chapel on Sunday nights. They love to see magic lantern pictures on the life of Christ, and can be taught better by this method. So the work goes on.

Birmingham, Ala.

LATE NEWS FROM "DURANT COLLEGE."

By President W. B. Morrison.

I AM sure that the good people of our Church at large are always glad to know of the conditions at their Oklahoma school, its hopes, its fears, and even that rather old subject—its needs.

God is abundantly blessing this work in many ways, and the progress of the school justifies every sacrifice that has been made in its behalf throughout our communion.

The attendance this session surpasses that of any former year, the enrollment being 124 at present. We are hard put to it to take care of all the students offering, and there are yet others who desire to enter in the near future.

The student body is made up of the most promising girls of eastern Oklahoma, with some from surrounding States, and they range in age from ten to twenty-five years. About one-half are of Indian blood—Choctaw and Chickasaw, representatives of families that have long been the leading people in these tribes. I am sorry not to have a photograph of our boarding students of this year, in their neat black uniforms and oxford caps.

Few schools anywhere have as large a proportion of sweetfaced girls as are found in the Oklahoma Presbyterian College for Girls. This is not merely the biased judgment of a prejudiced observer, but visitors from every part of the country remark on the fact. If we can only succeed in developing Christian character in keeping with the "outward appearance," we shall be

Oklahoma's Best Asset—Christian Womanhood.—Senior Class at Durant, 1913.

truly happy. And, frankly, this is the great aim and object of the school.

Many of these beautiful and attractive girls have yielded their lives to the Savior during the past three years of the school's life—over sixty of them having made profession of faith while here at the College, and others have formed definite plans for lives of Christian usefulness. Not that this feature of the work is all easy: if there were not spiritual destitution in this great and beautiful State, there would not be so many calls upon the Church for aid.

I do not believe Oklahoma, however, is worse than other new sections. It has fallen to the lot of the writer to "pioneer" for the past thirteen years in the newly developing communities of the West and the East as well. And the lamentable thing in all such communities is that, in the rush after material prosperity, God is forgotten, and His service neglected.

Therefore, there are not many Christian homes to be found out here. Children grow up without having proper restraints thrown around them, and without the leavening influence of godly parents. Only too frequently, all they know of the Christian religion is what they see in the vagaries of the "Holiness" cult, or the mad excitement of the "Holy Rollers." If a Christian school deserves support in staid Virginia or North Carolina—and it most emphatically does—how much more important then, that such a school be maintained in Oklahoma?

The writer has always believed that God intended our Church to do a work here that no other people can do. While our school has been taxed to its capacity, and has been blessed in so many ways, at least two schools of other denominations have been compelled to close their doors within the past year. So ours is now the only high-grade denominational school in Oklahoma for young women. True, there are several co-educational schools, but it would seem that in this particular work we are divinely given an opportunity just at the present time. What are we going to do with our opportunity?

Remember that this institution is yours, that the title to its property is vested in the Assembly's Committee of

Getting Ready for Life's Duties.—Domestic Science Class at Durant —On the Left is Miss Theresa Poole, Granddaughter of Our Pioneer Home Missionary, Rev. C J. Ralston.

Home Missions, and that its success is yours, its failure yours.

The time has come when the crushing debts of the past must be paid, and at least one new building erected, to cost not less than $40,000. The building indebtedness has been reduced to something like $15,000, thanks to the winning of our suit against the company bonding the contractor.

At the recent meeting of the little synod of Oklahoma at Durant, during the progress of a program on Christian education, held at the College building, over $500 was subscribed on the equipment indebtedness, which will cut that debt to a figure below $1,000. This campaign was led by Dr. Erskine Brantly, one of our Oklahoma pioneer preacher-teachers, and the venerable Rev. C. J. Ralston, who many years ago founded Calvin Institute, which was the beginning of our educational work in Durant.

Oklahoma Presbyterians will do what they can, but they are few in number, and not many are blessed with this world's goods. I am sincere in saying that just at this juncture I believe there is nowhere a better investment for a goodly sum of God's money than is offered in the building and equipment of a new building here, to meet the pressing needs of enlargement of the work. If some one to whom God has given the means will do this, Durant will take care of the remaining debt.

May God so open the heart of some man or woman whom He has prospered, that this enlargement of His work may speedily come!

Durant, Okla.

JEWISH SELF HELP.

The Boston Council of Jewish Women supports three religious schools where children are instructed in morals and in the Hebrew faith; employs two paid agents to attend the juvenile court and look after delinquent boys and girls; through an immigrant aid department cares for Jewish immigrant girls; conducts summer outings for children; and in other ways seeks practically to improve the conditions of Jews needing help. A home for immigrant girls is among the new projects.—*Exchange.*

THE PIONEER HOME MISSIONARY.

"What was his name? I do not know
his name.
I only know he heard God's voice and
came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
Dragged from the soil
With torrid toil
Thrice-gnarled roots and stubborn
rock.

With plenty piled the mountain side,
And at the end without memorial died.
No blaring trumpet sounded out his
fame;
He lived, he died: I do not know his
name."

No form of bronze and no memorial
stones

Show me the place where lie his mould-
ing bones.
Only a ransomed nation fair
Built by his work and prayer;
Only ten thousand souls
Know Christ their Lord,
His love, His word,
Seen in the life of His own servant
here.
These are his monument, and these
alone;
There is no form of bronze and no
memorial stone.

SELECTED.

MY "TOORKISH CHEW."

BY DR. W. H. YOUNG.

IT WAS in the city of ———, or it might have happened anywhere, which is why I am telling it. My hat needed attention, so I went down one of those steep stairways that threaten the wayfarers of many busy streets.

The room was dark and stuffy so that I could barely talk to the foreigner who met me.

For a time I watched him rip off the binding of my hat and prepare to sew a new one on. Several men were busily engaged in various processes, meanwhile talking constantly, in a language that I did not recognize.

From their faces I could not decide their nationality; they might have been anything. The owner of the shop, who dropped other work to take up mine, when I had become accustomed enough to the darkness to study his features, was no longer the nondescript "dago" that we are so ready to call them, but revealed an unusually fine and intelligent face.

Something prompted me to address him in French. "Vous ne parelez pas le Francias, n'est-ce-pas? queried I.

He dropped his work instantly, and turned on me with an eagerness I shall never forget, and then ensued one of the strangest conversations possible to imagine.

He told me that he was born in France, but could not speak French fluently because he had left that country at six years of age, and had lived most of his life in what he called "Toorkey," although among people who spoke Spanish.

He was, as he said, a "Toorkish Chew," who read and spoke Hebrew, Arabic, Greek, French, and several

other languages.

He and I were nearly equal in our linguistic knowledge and shortcomings, and our conversation of over three hours was compounded of many languages. When persecuted in one we fled to many others, always readily comprehended by both.

Of course it took time for us to find each other. As he would use an Arabic word or phrase in a French sentence, I would show him that I understood, and to do that, would have to employ Greek or Hebrew. Then we would both laugh and become closer friends. I recited a few short chapters of the Koran, and he chanted some Moslem prayers. Seeing a Hebrew book, I took it up and read it. In this way we talked and read together, and gradually he finished my hat.

After a while he talked religion—all in this strange cosmopolitan jargon, the like of which was, perhaps, never heard on sea or land.

He said he couldn't believe that Jesus was the Messiah or Savior. And then he went on to tell me his doubts. Meanwhile I merely listened, never interrupting him.

Then he asked me what I thought. So I began, and preached Jesus to him out of his own Hebrew books, and out of such Hebrew Scripture as he remembered.

No one could describe his eager, hungry look when he turned on me and said, "Oh, if our Chewish Yeezoo is really the Savior, no one wants to know it more than we poor Chews."

He said, "You treat me fairly. You have listened to me respectfully, and so I listen to you. Christians come here, and call us hard names, and tell us we are going to Gehenna. They wear long faces, and carry big Bibles, but I see them in all sorts of badness. Christians come into my shop who are just as bad as we are. So we cannot believe in Christ. But you come to me in kindness, and you show me the Bible, and you testify of your own belief and hopes, without calling me bad names. I want your Jesus for my Savior."

Is not this a part of our Home Mission problem?

Thomson, Ga.

—*The Home Field, Southern Baptist Convention.*

BUSY DAYS ALONG THE BORDER.

We shall hope that it is not a breach of confidence to let our friends read this personal letter from Mrs. R. D. Campbell, wife of our evangelist to the Mexicans at San Antonio. The consecrated willingness of this busy mother may help us who think ourselves busy, to realize that there are many little acts of ministry which we might perform in Christ's name to the needy who are all about us.

Busy Days Along the Border.

Last Friday afternoon a buggy drove up to our door, and after an urgent invitation, a couple came in,—an old woman, the mother of twenty, and her son. They had come sixteen miles to see a physician, and to ask Mr. Campbell to go out to their little home to hold a service.

The mother's eyes filled with tears, and the tears ran down her face as she said, "four years without a service by a minister."

They begged the entire family to come, and Mr. Campbell promised to 'phone to a store near them the next day if we could come, and the son was to meet us at the end of the car line, five miles from town.

Saturday morning we were up early, the message was sent, and we were off by nine o'clock. No one met us at the end of the

Mexican Women Grinding Corn for Tortillas.

car line, and we had waited two hours when a large farm wagon came up. The young lady who drove the big team of mules consented to take us along, and the seven of us piled into the wagon and made that eleven miles in less than two hours. Maybe we were not jolted! The last half mile we walked.

We found, on arrival, that the phone message had not been received, the people were not expecting us, and our old friend and her son had gone thirty miles away on business.

While Mr. Campbell was resting, the woman of the house and I strolled around to the neighbors and invited them in to service. Though all are fanatical Romanists, some agreed to come. We went back, had supper, and then the crowd came. Mr. Campbell preached, and we got to bed at eleven.

An old man told us that he was seventy-one years old, and that every night he said his prayers and sang his good-night hymn. "I've done it ever since I was converted, eleven years ago," he said, "and I sing my morning praise too." With that he sang a hymn, said "thank God for a good day. Good night;" and lay down to rest.

Now are you wondering how I heard all this? Well, eleven of us slept in one room. Mr. Campbell and I had the bed, the four boys a mattress on the floor beside us. (They had a big "lark" over all sleeping together). Little Virginia slept on a comfort folded under our bed; the old man, his daughter, and two grandchildren, slept on pallets in the odd spaces.

Just as day dawned, the old man began his morning hymn, and we all waked up.

At nine we had service, and after dinner fifteen of us got into a farm wagon, and drove two miles where we held another service in a nice home; about twenty present. Then we drove the remaining nine miles to the car line. Reached home at 7:45, Mr. Campbell got a bite to eat, and rushed off to church, while the children and I went to bed, for once having no catechism on Sunday.

There is so much work to do, so many chances to speak a word, I just long for more time to give to it. Yesterday one of my neighbors said to me, "My husband was reared a Presbyterian, I am nothing. My father was a Hebrew, my mother a Lutheran, and the Aunt who reared me a devout Catholic. I put my little girl in the Methodist Sunday School, but now my husband wants her baptized in the Presbyterian church, will Mr. Campbell do it?" Pray that I may be used to bring this woman to Christ.

Mr. Campbell is getting a second-hand motor cycle, which will save his time and strength. We only regret that it is not a small auto, so I might go with him. There is so much work for a woman to do that a man just cannot do. Some time one may come our way, then I can help him more.

Recently we called on a Mexican couple, just married, and lately from Mexico. They had bought an organ, and the wife wanted to take lessons. They were so pleased when I agreed to teach her. She said, "I want to be ready to help in the church, if I'm needed."

Later on we hope to agitate the question of a church building. It is a disgrace that in this city a shed is our so called church, and has been for years. I hope that within a year we shall have a church.

AN INHERITED OBLIGATION.

By Mr. J. S. Bowles.

A colored Sunday School was organized last May in Jacksonville, with five teachers and seventeen scholars, all children except an old man about 75 years old and quite infirm. This aged pupil has never missed a session.

All our teachers are delighted with the work. Our average attendance has been about 33. We had 57 on Rally Day.

The School is under the direction of an Executive Committee from the Woman's Presbyterian Home Missions Union of Jacksonville, composed of representatives from each of the four Presbyterian Churches in the city. Each Church pays its proportionate part of the expense, and furnishes its quota of teachers.

All the teachers and helpers, with one exception, are Southern; and this is fitting, for why should not the descendants of our former slaves receive the pure gospel of Jesus from the descendants of their masters. When we remember that the forefathers of these poor black children gave their service for generations to our forefathers, shall we not lay aside all false pride and be honest and pay this debt?

In our Sunday School we teach the purest, simplest Gospel we can. Some of the children have already repeated the whole of our Child's Catechism.

We hope soon to begin a sewing and cooking school, and if possible, have some form of industrial work for the boys.

I am persuaded that the great problem of the day with the Negro is not knowledge for some of them have this to a remarkable degree, but it is high principles and purity of life, and they cannot acquire these unless consecrated

A Promising Sunday School.—In the Background Is the Building They Use.

white teachers will get in touch with them in their home life. Many of these children come from impure homes. Their parents, grandparents and great-grandparents never knew what purity of life was, how then can this all-important qualification be made affective without the touch of a higher ideal?

In talking to a colored minister from Washington city, recently, he remarked: "Oh, if every Christian woman in the land could really convert her cook, what a wonderful revolution this would create in the home life of these colored women."

But so little have we felt the responsibility of this work, that many, yes the majority of our Christian women who perhaps are working too, in our Missionary Societies, do not know whether their own cooks, wash-women and house girls are Christians or not. It is much easier to talk about the heathen in China or Africa than to talk to those who are practically the heathen in our own homes. Will not some of our dear missionary women explain this if they can. Or better still, let us answer the call of this missionary work right at our doors and in our own homes, while not neglecting the heathen in foreign lands, either.

Jacksonville, Fla.

CONCERNING THE MOUNTAINEERS.

Instead of presenting in this number the report of his work forwarded by Rev. W. E. Hudson, our Superintendent of Mountain Missions, which, through some fatality went astray, we publish the following articles not intended for "The Missionary Survey."

These show the vast need and the great promise of our Mountain work, and should inspire our Church to a more serious effort in behalf of these wonderful Highland people who are looking to us for the Gospel.

THE VOICE OF GOD IN BREATHITT COUNTY.

By Miss Patsy H. Bratton.

THE LORD has blessed us in a most wonderful way.

Our Superintendent of Mountain Work, Rev. W. E. Hudson, held a series of meetings for us in September. The week before he came, we met every afternoon for prayer.

Thirty-two were present at the first meeting, and when the invitation was given, two young girls came forward. Their father, who had been drinking heavily, became furious at their action, and though creating such a disturbance that he had to be removed, the meeting was not broken up.

Several evenings later, a young man for whom we had been praying most earnestly, came in very drunk. He, too had to be taken out. The young man who had sold him the liquor was present, and laughed as though it were a joke.

As the people in a neighboring settlement had not been attending our meetings, Mr. Hudson decided to preach for them, taking his stereopticon along. We hired an old buggy made of boards to convey the little organ and lantern.

It was a beautiful evening, the moon shining brightly, and the shadows of the hills, made a lovely picture. We were joined by others as we wound our way up the creek. The little school house was a mere shell—the windows only holes cut in the boards; rough benches for seats, no polished desks here. But a number of people were gathered;

how many it was hard to tell, for our only light at first was one lantern, black with smoke, until we succeeded in getting another from a little store nearby.

Using a dilapidated box, that was the school teacher's desk and seat combined, Mr. Hudson got his lantern set up, and the pictures were thrown on the screen. The people looked in wonder and amazement. After the sermon, they gathered around the organ, and we sang a number of hymns. They all love music.

Such a time as we had getting home. Some one had taken away part of the harness. Mr. Hudson had to lead our old lame horse, while a boy held the things in the buggy. It took him through water, mud and rock, until he was nearly worn out.

Saturday was to be "Fair Day," and we planned a great time. In spite of the rain, which fell nearly all day, men, women and children came, bringing vegetables, jellies, fancy work, pretty babies and other "things."

At 10:30 A. M., there was a service at the church, followed by dinner, which the people had brought with them; to which we added lemonade.

Then the fun began. Mr. Hudson had for the boys contests in jumping and racing; and for prizes, bits of bright ribbons were awarded. Many said it was the greatest day Canoe had ever had.

But at the service that night only one of the larger boys was present. Where were the others? A fearful feeling came into our hearts. No whiskey had been sold here for several days. Court was in session at the county seat. But there is a distillery about three miles away, over the mountain.

About midnight the sound of loud boyish voices sounding on the still night air, and the tramp of mules coming down the creek, told the story.

With heavy hearts we went to the little church next morning. Just as the service began some one said, "There is a fight going on outside." Before we could prevent it, the crowd rushed out.

The boys were outside that Sabbath morning—some on mules and horses, and others standing around. Two were facing each other; one, armed with a knife, had been drinking; the other held rocks, ready for fight. After much pleading from Mr. Hudson, all came into the church.

There was deep feeling over the entire congregation. Mr. Hudson could hardly

"Uncle" Jack Bowman, an Elder in the Twin Creek Church, His Wife and Daughter.

speak. But God spoke, and He spoke in a most wonderful, powerful way.

When the invitation was given, one of the young men was approached, and asked "to be a man, and give your heart to Christ." He said, "I can and I will." One after another went up and gave their hands to Mr. Hudson, the boy who had been drinking among them. One could feel the Spirit there—God was speaking. Satan was trembling!

These boys, as soon as converted, started right to work. They went with us that afternoon to hold Sunday School in the little school house. How happy we were, as we walked up the creek, accompanied by twenty-three of our boys and girls.

Quite a number were there waiting for us. Poor children, they could not answer one question we asked them out of God's Word.

Another powerful service was held that night at Canoe. The two boys who had been fighting that morning, stood side by side, with a number of others, and were baptized. As we came out of the church, one of them was pleading with his brother to accept Christ.

There were nineteen professions, and many church members renewed their vows.

On Tuesday a notice was put up, signed by twenty-four men,—pledging themselves to stop the sale of whiskey, the carrying of concealed weapons, and gambling.

We feel like singing praises to the Lord all day long.

O, pray for these people, that God will help them when they are tempted, and that they may stand fast in the faith. *Canoe, Ky.*

THE LEAVEN IN A COMMUNITY.

By Miss Osma Newton.

AMONG the bright pages of memory, the 25th of October, Field Day, stands out prominently to the fields at Canyon Falls, Ky.

Notwithstanding the inclement weather, which Sunday brought, when we saw Mr. Hudson we felt sure that the occasion would prove a success; and it did.

Teachers.—Left to Right, Misses Carolina Handley, Julia Walker, Asina Newton and Edith Everts.

Canyon Falls Academy.

A Few of the Pupils.

while others praised the forest trees. One speech told of their destruction by thoughtless persons, and the protection given by "Uncle Sam." An original dialogue in the interest of a tomato club was very unique. A trio and duet were rendered by the music class.

An interesting indoor program had been arranged, consisting of songs, recitations, and a hat drill in which the boys greeted each other with a bow and tipping of the hats. The young housekeepers told in rhyme and motion the various duties of the week. The little folks, holding nuts in their hands, recited quaint verses in their honor.

Messrs. Hudson, Lucas, and Stidham gave profitable talks. Then, after the singing of Columbia, the girls, carrying the flag of our country, filed out to the campus, where many stirring orders and intricate marches were executed. After a basket dinner, the outdoor part of the program took place.

The jumping was divided into three classes—vaulting, running and flat jumps. The running proved quite exciting, the winners receiving much applause. The potato and peanut races, which were very amusing, proved the value of a steady hand and concentrated mind. The basket ball team deserved merited praise for interesting games.

It had been intended to have many things in the "Fair" line, but only a small exhibit was made by the women and young girls. Ribbons and pins were awarded the winners in the contests.

Mr. Chapman and Dr. Oliver entertained and instructed us for a short while in the interest of agriculture, and the nature and prevention of disease.

It was unanimously agreed to hold a Fair next summer at Canyon Falls, and it is hoped that the entire county will participate.

Mr. Hudson preached at the Academy Sunday night, and several times during the ensuing week, showing stereopticon views in the life of Christ, followed by earnest talks showing the need of a better life, which can only be found in the acceptance of the Savior.

Thirteen children united with the Church, coming principally from the Sabbath School. A novel plan is being tried to increase the attendance, viz.: representing the classes by ships traveling to Jerusalem. New members, the offering and study of the lesson, bringing of Bibles, punctuality, etc., count so many miles on the journey. Mrs. Handley, by her indefatigable energy and winsome bearing, has succeeded in bringing in more new members than anyone else.

Canyon Falls, Ky.

IS THIS WORTH WHILE?

REV. J. P. HALL.

THE other day a woman from near Plumtree brought me her two little boys, and told me that as the older girl who had cared for them while she worked, had been burned to death, she would have to dispose of all the children.

While these boys were smaller than we usually take, I accepted them. Shortly afterward we found the older boy much interested in the Sunday School lesson, then we learned that he was asking questions from outsiders, and finally he came to me one day after church service, and asked for a Testament. I did not grant his request soon enough to suit him, and he kept after others until he succeeded in borrowing one to carry around with him and read. He puts in all odd times at this.

Later this little fellow was given a Catechism. He is eagerly studying the questions, and knows half of it already. Now I have given him a Bible that he prizes highly, and he wants to join the church. This shows the material that is in many of these mountain boys.

AN INDIAN WOMEN'S PRESBYTERIAL.

BY MRS. R. M. FIREBAUGH.

No doubt many of our white friends will be surprised to know that the Indian women were among the first to organize a Presbyterial, or "Union Society," as the Choctaws call it.

This organization was effected about nine years ago, and meets twice a year at the same time and place as Indian Presbytery. The Presbyterial is under the care and counsel of Presbytery.

It is a real joy and inspiration to know Mrs. Lizzie Wolfe, the President of the Presbyterial. She is a full-blooded Choctaw, and has been a widow many years. She speaks English well, but cannot read or write in the English. This is her only drawback, and is a great regret to her. Her faithfulness and devotion to the organization and to the cause of Christ

Chish'ok Tok Church, Arbor and Bell Tower.

Three Generations of Christian Choctaws, Mrs. Rosa LeFlore, Her Daughter and Two Granddaughters.

are most admirable. She always says when speaking of the Presbyterial, "I am willing to do all I can, but I don't know how, and I can't understand the English."

We hope soon to have the constitutions and by-laws, both for the local societies and the Presbyterial, translated into the Choctaw. Then I am sure this faithful woman will lead her society into the path that will count for most, and be a blessing to the women of this Presbytery.

The writer had the pleasure of attending the Presbyterial at Sandy Creek Church. The women were very considerate of her, and had all their service interpreted, although she was the only white woman present.

The three things which impressed me most were the singing of these earnest women, their prayers and their free-will offering.

The hymns were started by one of the women, with the aid of no instrument, and it sounded more like real worship than anything I have ever heard.

We white women are put to shame by these dear sisters, for seemingly every one of them was willing to pray aloud when called upon.

Prayer and Scripture reading are the principal features of their meeting. Can anything better be substituted for these?

Before their offering was taken up, a chair or small stand was placed before the treasurer, and each one brought her gift forward and placed it on the chair. A prayer was then offered before the money was counted.

A meeting of this kind was held every day while Presbytery was in session, in some tent or building on the grounds.

It was quite an impressive sight to see this body of noble women kneeling on the ground offering up their petitions to the Giver of every good and perfect gift.

Let us pray that this Presbyterial may be able to do greater things, and that the workers may be joyous in service.

Bennington, Okla.

THE LOVING KINDNESS OF GOD.

God never casts off any one. His love never fails. Sometimes people speak as if He had cast off the Jewish people, but He did not—He never did. The trouble was they cast off God. Yet even at the darkest hour there was a remnant of them who were faithful and received the blessing. God never fails in His promises. His word is "The mountains may depart, and the hills be removed; but my loving kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee." This covenant of peace never has been broken with any one who trusted in God. But there are two parties to every covenant. God's promises are conditioned on our obedience. If we fail in our part, it is we who break the covenant. Then when the blessings promised do not come, we can not say God has forgotten us. The truth is, we have forsaken God, and the blessings of His love have been withdrawn because we have rejected them.—*Rev. J. R. Miller.*

CAN YOU TELL?

ANSWERS TO THESE QUESTIONS WILL BE FOUND IN THE HOME MISSION DEPARTMENT.

1.—Where is the only high grade school for women in a flourishing and promising state?

2.—When was "Fair Day" part of a religious meeting?

3.—In what campaign is Dr. D. Clay Lilly to lead?

4.—Who wanted the teacher to live with them all the time?

5.—What President of a Presbyterial speaks no English?

6.—Where was our work, though the first started, outstripped by other denominations?

7.—What about our farthest West Mission field?

8.—Who, though disfigured, was precious to her "onliest mamma?"

9.—When was a religious conversation carried on in a strange jargon, never heard on land or sea?

10.—What State has been lost several times to the Protestant Church, and how may it be regained?

11.—How were some busy pastors linked with Home Missions and Evangelism?

12.—Why was the children's Catechism omitted on a certain Sunday?

13.—When was the value of trees, tomatoes and household work presented to our young people in a unique way?

14.—What Sunday School scholar, 75 years old, never misses a day?

15.—Are you aware of what Assembly's Home Missions embraces?

If the men who vote for saloons had to furnish the boys to fill them, every town would go "dry."

The wettest "dry" town is drier than the driest "wet" town.

Any law looks blue to the man who wants to break it.

For every dollar spent for education, America spends six dollars for drink.

The only good side of the saloon is the outside.

"An open saloon is a thing to be tolerated only so long as it cannot be prohibited."—*Wm. J. Bryan.*

THE JANUARY MISSIONARY MEETING.

The measure of our interest in Home Missions is the measure of our desires that ours be a righteous Nation.

Righteousness exalteth a Nation, but sin is a reproach to any People.

The sum of the whole, is equal to the sum of all its parts.

Home Missions is the agency of our Church to make ours a righteous Nation.

Therefore, the measure of our interest in Home Missions is the measure of our desire that ours be a righteous Nation.—Q.E.D.

HOME MISSIONARY PROGRAM.

"Another year is but another call of God
To do some deed undone and duty we forgot;
To think some wider thought of man and good;
To see and love with kindlier eye and warmer heart.

"Come, let us find if there be not some reason
For longer life, to larger motive and a holier way."

1.—Hymn 135—"Immortal Love, Forever Full."

2.—Prayer—That our whole body, mind, soul, and strength may be under control of our Lord, to be used according to His direction.

3.—Prompt Transaction of Business.
ASSEMBLY'S HOME MISSIONS.

4.—Psalm 85.

5.—Recitation—The Pioneer Home Missionary.

6.—Hymn 706—"Ten Thousand Times Ten Thousand."

7.—A Geometrical-Geographical Proposition: The measure of our interest in Home Missions is the Measure of our Desire to have ours a Righteous Nation.

8.—Hymn 624—"Christ by Heavenly Hosts Adored."

9.—Prayer—That the vast work of the Assembly's Committee may be richly blessed, and may become a personal concern of each one of us.

NOTES.

1.—If business methods are used, the transaction of business need not consume more than 20 minutes. As much as possible arrange all detail matters through sub-committees or in executive meetings, so that most of the hour may be devoted to the program. At this meeting urge The Missionary Survey and the Church Calendar of Prayer in every home. Have copies of the 1914 Calendar on sale.

6.—This may be sung as a solo or duet, using three verses.

7.—To carry out the idea, have the star drawn on blackboard or chart, and each point filled in as that phase of the work is presented. Material will be found in this number for all, though copy of the Annual Report will be sent on request. Additional help may be obtained from recent textbooks, "The New America," "Immigrant Forces," "At Our Own Door;" and a magazine article, "The Outlook for Home Missions in America." in The Missionary Review, November 1912.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT, 4214 West Prospect Place, Kansas City, Mo

Mrs. D. A. McMillan, Treasurer of the Woman's Auxiliary.

We are sure it will be a pleasure to our Missionary workers to see the face of our able and indefatigable Auxiliary Treasurer.—To the manifold duties incumbent upon the successful discharge of her important office of Synodical President of Missouri, Mrs. McMillan was courageous enough to consent to add those of Treasurer of the Auxiliary in these trying formative days.—The success with which she is filling both offices bespeaks not only rare ability but also unselfishness and consecration to the cause of Missions.

THE PRESBYTERIAL OF MISSISSIPPI.

HOSPITALITY, sunshine, roses and cotton! These mean Mississippi in late October! Mother Nature has been prodigal in her gifts to this favored child and artistic beauty goes hand in hand with practical utility.

Lavish hospitality marks her beautiful homes and the Christian women are deeply in earnest about Missions.

The Presbyterials of Mississippi are achieving practical results that are most encouraging. They held five successful and well attended meetings the first half of November and the number of delegates present and reports of practical plans carried out the past year evidenced both zeal and intelligence on the part of the splendid Presbyterian women of Mississippi.

A united effort is being made to attain the standard of excellence recommended by Woman's Council. A special week was set aside in October to be known as "Membership Week," when a united effort was made to add new members to the societies. While complete reports of this week were not at hand, one Presbyterial had already enrolled 20 new members in its societies.

All five Presbyterials adopted the suggestive constitution of the Auxiliary and urged the societies which had not already done so to elect the secretaries of the causes.

Mrs. H. M. Sydenstricker, their most efficient synodical president, attended three of the Presbyterials, inspiring all to renewed effort for the coming year.

The duty of tithing was presented at each Presbyterial, and an especially good presentation of this important subject was made at the North Mississippi Presbyterial by Mrs. W. H. Whitaker. A most interesting map talk was given here by the President, Mrs. J. W. Caldwell, in which was used an outline map of the Presbytery, with gold stars marking locations of churches with Missionary Societies and red stars those churches without societies.

Mrs. John Kaye, president of East Mississippi Presbyterial, presented a most carefully prepared map of the Presbytery and chart of interesting statistics concerning the Presbytery and the State. This was discussed in a most interesting way.

A well rounded practical program of helpful talks and papers was enjoyed by all. This Presbyterial has a number of capable workers.

The youngest sister of our Presbyterial family, Meredian, held its first meeting, being only seven months old. It is a lusty infant and preparing for rapid growth. Plans were outlined for bringing into its fellowship those societies not yet enrolled, and next year will see the work steadily progressing.

The meeting of Central Mississippi Presbyterial was characterized by an unusually fine literature display, delightful music and much free discussion of practical plans for advancing the work.

This organization has perhaps more than its share of gifted women and all are deeply in earnest about Missions. The able secretary of literature, Mrs. McBride, adopted the practical plan of giving to each delegate a copy of THE SURVEY within which was placed one copy of each free leaflet on hand. This insured the receipt of literature by delegate in such form as to be easily carried home for later reading. Especially interesting was the report of Mrs. Sanderson, the visitor of this Presbyterial.

The most notable feature of the excellent program of the Mississippi

Presbyterial was the morning session devoted to Young People's work.

Representatives from 10 Young People's Societies were present, whose reports were read. Talks were given and excellent papers read concerning this vital phase of our work.

Miss Lee Crutcher, the efficient president, presented a beautiful blue and gold banner to the Brookhaven Society for excelling in scrap-book work and average attendance.

One Junior band reported $25.00 received from a member of the church, for music furnished by them the past year at the Sunday evening service.

The Women's Society of Gloster reported every woman in the church a member of the Society.

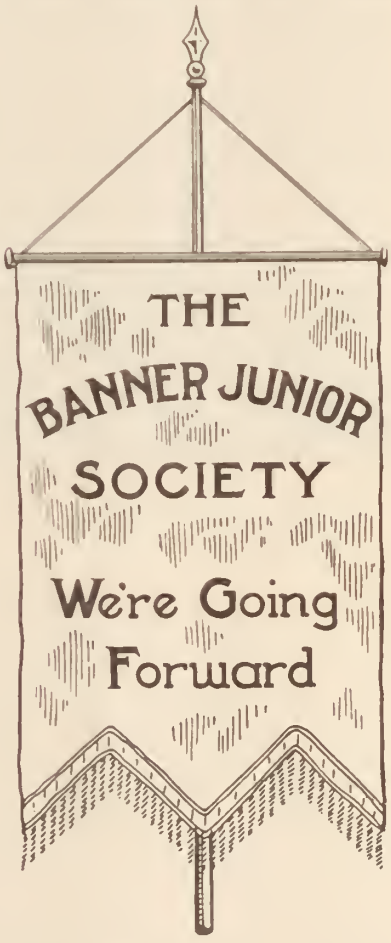
An unusually good literature display and especially fine music from the Brookhaven choir added to the interest of the meeting.

Altogether the Presbyterials were productive of increased enthusiasm better methods, broader intelligence concerning Missions, and renewed consecration to the cause.

Mission study received renewed impetus and delegates returned to their homes with a clearer vision of their responsibilities and a more practical understanding as to the best ways to accomplish results.

Great things are in store for the work in Mississippi this year.

Junior Banner of Mississippi Presbyterial—Awarded each year to society excelling in scrapbook work and average attendance.



THE WEEK OF PRAYER AND SELF-DENIAL FOR FOREIGN MISSIONS—FEBRUARY 15-21.

THERE are few societies in our Auxiliary which do not believe that they are giving to Missions as liberally as their means will permit. Many Christian women make the amount of their gifts to Missions a subject of study and prayer.

Undoubtedly our societies have done and are doing a noble work, yet are we doing all that is possible for us?

Are our gifts to Missions proportionate to our ability to give?

Officers of the Georgia Synodical, in Session at Marietta October 30th.—Every Officer of the Synodical Was Present, Those Standing Including the Six Presbyterial Presidents. —Reading From the Left, the Fifth Lady Standing Is Mrs. Archibald Davis, Chairman of the Women's Council and President of the Georgia Synodical.

Last year we undoubtedly felt that we were giving to our limit, yet when the call rang through the church for a united effort to wipe out the Foreign Mission debt, within three months one hundred thousand dollars and more was poured into the Foreign Mission treasury. Dr. Egbert Smith believes that not less than seventy-five thousand dollars of this amount came from the women and children of the Church. Thus, at a time when our societies doubtless were sure they were giving to their limit, an emergency call brought forth an additional gift of seventy-five thousand dollars! Was anyone hurt? Not that we have heard! The other causes of the Church reported unusual increase last year. The societies certainly did not overtax themselves for all reported great joy at the ingathering of the talent money. Indifferent members were awakened, undreamed of resources were discovered, interest in all mission work was quickened and individual Christian lives received that baptism of holy joy that comes from denying self for the Master.

In view of these facts, what is the duty of our societies this year? Home Mission week with its enthusiastic study classes and liberal offering has already answered this query in regard to that great cause of our Church. Are we willing to stop here?

A call has been issued for a week of prayer and self-denial for Foreign Missions February 15-21. Why not repeat the work of last year? The same resources are at our command, should we not use them? Why not repeat the talent plan during the weeks intervening until February?

Shall we not resolve to deny ourselves some accustomed luxury, that we may swell the fund for the spread of the Gospel? The blessing will be twofold, to the Foreign Mission work of our Church and to the Christian who can claim that joy that comes from service for our blessed Master.

THE NEW PROGRAM FOR MISSIONARY SOCIETIES.

Beginning with this number, the Auxiliary Department will have a monthly program for the Missionary Society. This is not intended to replace the excellent and helpful programs which appear in the Home and Foreign departments of the Survey, but is prepared in answer to the demand from a large and increasing number of societies which desire to include in their studies all the causes of the church.

These societies, though including the four causes in their efforts, have not found it easy to systematically study all these departments because of difficulty in securing programs. Hence it has seemed not only wise but necessary to our best advancement to prepare for the Auxiliary Department a series of monthly programs which will during the year include all the work of the church.

The countries and subjects which are considered in these monthly programs are identical with those being treated the same month in the various departments of the Survey, so it will be possible to secure subject matter for the carrying out of the program from the issue of the Survey in which the program appears.

Of the twelve programs which will appear monthly in 1914, there will be:

Five programs on Foreign Missions.

Four programs on Home Missions.

One program on Y. P., Pub. and S. S. Extension.

One program on Chr. Ed. and Ministerial Relief.

One program on Praise Service.

OPTIONAL PROGRAM.

For societies which have incorporated into their work "The Four Causes."

PRAISE.

"Whoso offereth praise glorifieth me."

Hymn 203—O for a Thousand Tongues to sing.

Roll Call—Answer with a Scriptnre Verse of PRAISE.

Secretary's Report—

Business—

Scripture Reading—John 12, 1-9.

The Thank Offering Box opened at the Master's feet.*1.

Hymn 515—Praise the Lord! Ye Heavens Adore Him.

*Responsive Praise Service.**2

Thanksgiving Chain (ask each member to take part.)

Special Prayer for our four Secretaries.

*Topical.**3

Sabbath School Extension and Publication.

Christian Education and Ministerial Relief.

Home Missions.

Foreign Missions.

Hymn—Come Ye Thankful People, Come.

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*1Thank Offering Opened at the Master's feet. Women of the Bible Series. Mrs. M. O. J. Kreps. Published by the Women's Missionary Societies of the Lutheran Church, Columbia, S. C., 1c.

*2Praise Service. Published by the Women's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia, Pa. (Can be ordered from our Nashville Com.) 2c.

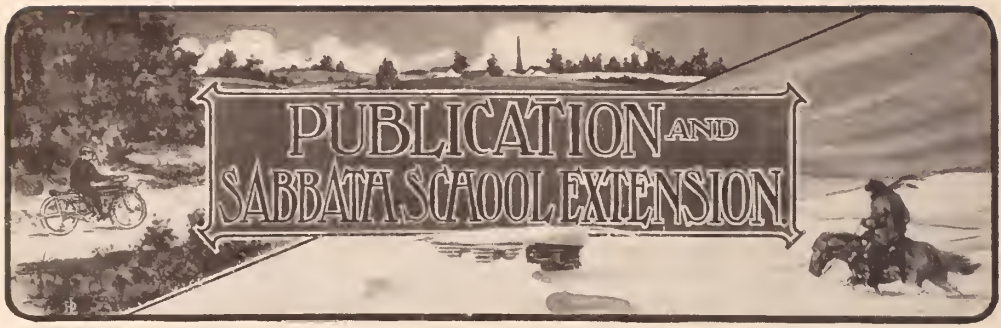
*3Allow four members three minutes each to present a brief report and outline of the greatest work accomplished by our four Committees.

ATTENTION SECRETARIES OF LITERATURE!

January is always a critical time for the circulation of the SURVEY. During that month 1,200 subscriptions expire, and unless our Secretaries of Literature are unusually active in securing renewals "Jack" is apt to descend the pole. You are the personal representative of the SURVEY not only in your Society, but also in your CHURCH.

Will you not see that there are no unrenewed subscriptions on your list, and try to start the New Year with a large number of new subscribers.

You are conferring a favor upon anyone by inducing them to become readers of the MISSIONARY SURVEY.



Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

WHAT ARE YOU GOING TO DO ABOUT IT?

A CROWD of men idling away their time around a village store happened to have their conversation turned on the boys of the village. Their comments were far from flattering to the boys. They were held up in sharp and unfavorable contrast to the boys of half a century ago, and all of their shortcomings were discussed. All of the men but one in a group of nearly a dozen had spoken. He was a young teacher who had recently come to the town to take a position in the public school. When all of the men had had their fling at the boys, he asked: "Well, what are you going to do about it?"

The question was so direct, so unexpected that the men were not prepared for it.

"Do about it?" said one of the men. "What do you mean?"

"Why, if the boys of this place are as bad as you say they are, it is surely time that something was being done about it, isn't it?"

Some of the men still seemed rather taken aback. But the young teacher continued: "You say that the boys of this place spend their spare time loafing around the street corners or in the barber shops or around the livery stable. Why are they there? Isn't it largely because there is no other place for them to be when they are away from home, and isn't it perfectly natural that a boy should want to get away from home at times and have the companionship of other boys? You say that the boys are up to all sorts of mischief. Is it not natural that they should get into some kind of mischief when there is nothing else for them to do? You haven't any Y. M. C. A. or a club or boys' organization of any kind for the boys of this town. You take no interest in the Sunday school and not much interest in the Church. If anything is being done to help the boys in this town to be better than they are, to fill them with higher aspiration, I have not discovered it.

"Now do you wonder that I ask, 'What are you going to do about it?' Isn't it time that something was being done?

"I am going to try to start a boys' organized Sunday school class in this town. How many of you men are willing to do something to help along an enterprise of that kind? You have practically admitted that there is desperate need of doing something for the boys, haven't you?"

There was no reply for a moment, and then the oldest man in the group laughed and said: "Say, boys, I reckon the teacher has got us there. We've given the boys a mighty bad name, and it looks to me as if maybe we really had better try to do something about it. It ain't any use to just sit around and talk about how bad the boys are. Come to think of it, maybe the boys of this town are so bad because no one has ever done very much to try to make them better. Looks to me that they are really on the street corners and hanging around the livery stable and barber shops and post-office because there isn't any better place for them to 'hang out.' I feel some like saying with the teacher, 'What are you going to do about it?'"

It is a question that might well be asked of the men in hundreds of villages and towns in which the boys are loafing around the street corners because they have no other places provided for them when they want to meet each other. So much of the criticism made about the boys of today might well be met with the question: "What are you going to do about it?"

This young teacher was planning to do something of practical value that would give the boys something to do during the week. He was going to create new interests in their lives and arouse new ambitions in them. A reading room, with perhaps a recreation room, might grow out of the movement.

So many good and helpful things may be developed from a movement of this kind that the men in every town might ask themselves the question that stirred up the men of that town.

Our Sunday School Extension workers find this the great need everywhere.

"Men Wanted" might well be printed at the head of every appeal for help that our Committee sends out.

What are YOU going to do about it?

"FACTS IN BLACK AND WHITE."

WORK OF SUNDAY SCHOOL EXTENSION AND PUBLICATION

OUR FIELD—16 STATES. POPULATION 32,480,343
YOUNG PEOPLE IN OUR TERRITORY (5 to 18 years)...10,282,383
SUNDAY SCHOOL ENROLLMENT (adults included)..... 5,956,798
WHITE CHILDREN OUT OF SUNDAY SCHOOL—over... 3,000,000

WHAT ARE WE DOING?

Sixteen Sunday School Missionaries at work in ten States, sixty new schools organized last year, three hundred and fifty schools given Sunday School Papers and Bibles; Bibles, Libraries and Sunday School Papers donated to value of $11,000.00. An average of one million papers printed monthly; conversions reported by Sunday Schools, 7,423.

SAVE THE YOUNG PEOPLE OF TODAY IF YOU WOULD SAVE THE CHURCH AND NATION OF TOMORROW.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
Rev. Henry H. Sweets, D. D., Sec'y.
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer
Fifth and Market Streets,
Louisville, Ky.

A RICH YOUNG MAN WHO GAVE!

By Rev. W. R. Dobyns, D. D.

SOME people associate devoted Christian service only with middle or old age, and excusingly denominate youth as the time of wild oats. Once in a great while a youth of wildness turns into an age of faithfulness—but this is the exception—not the rule. Hear the story short, but powerful, of young William Whiting Borden.

Born in Chicago, November 1, 1887, into a rich family he was granted every possible comfort and convenience. In his boyhood *he gave his heart* to Jesus on definite religious convictions, this largely due to the influence of his mother.

Before entering college he chose a Christian companion and made a tour of inspection of the world—not to see its sights, but to *ascertain its needs.*' He was seventeen when he did this. He had not been on the tour eight weeks till he wrote home that he had determined to devote his life to service among the dark nations—and thus *he gave his life* to Christ's service.

Entering Yale in 1905 he became a leader in athletics, in class room work, and most of all in religious work. Maintaining the headship of his class in scholarship he was the leader and promoter of prayer bands, Bible classes and mission workers. He thus *gave*

The Boy Athlete.—Young Borden at the Hill School, and Later at College and Seminary, Was Fond of All Sorts of Athletics and Was Successful in Tennis, Foot-ball, Golf and Yachting.

William Whiting Borden and His Guide, in the Alps.—This Picture Was Taken as He Passed Through Switzerland the Last Time, en route to Egypt.
Courtesy of *Missionary Review of the World.*

his influence for Christ's cause. In his sophomore year he, with others, began praying for the hopeless and the outcast of New Haven, and in 1907 the "Yale Hope Mission" was opened, largely through the personal prayer and generous gifts of Borden.

A distinguished foreigner being asked what he thought the most remarkable thing he had seen in this country, replied: "William Borden, the wealthy, cultured university student, kneeling in prayer at the Yale Hope Mission with his arm around one of those hopeless drunken men for whom the mission had been started." He *gave his service* to the cause of Christ.

Learning that 10,000,000 Chinese Moslems were without a missionary, he offered his life for this work, and was appointed to service in Kusan province, the westermost of China. While in Cairo, Egypt, preparing for this work, he was taken sick March 21st, and fell asleep April 9, 1913—and thus *gave up his life* in Christ's service.

He was rich, and his last will and testament included bequests amount-

ing to $900,000, and the remainder of his estate is to be divided among the China Inland Mission and three Presbyterian Boards of Foreign Missions.

He guarded these trusts with the request that they be used to support "teachers and missionaries who are sound in the faith, believing in such fundamentals as the doctrine of the divine inspiration of the Scriptures, the doctrine of the Trinity, including the Deity of Jesus Christ, and in the doctrine of the atonement through the substitutionary death of our Lord Jesus Christ."

He thus *gave his money* to spread Christ's Kingdom!

"He being dead, yet speaketh." What will *your record* say when you are gone?

AN OLD MINISTER.

SAMUEL MCCOY.

In hours when I review that one dear life—
The life of that one Man whom most I owe—
And ponder whether rich or vain his strife,
His toil repaid with bitter wage or no.
Day hardly softened, though it be near done
I cry in pity. Yet the westering sun,
With glory not of earth, lights up his face
And heaven hallows him as who has won
His earthly fight, far beyond power to trace
My helpless love; and peace rests in his eyes,
And God's high calling in his matchless prize.

GOD'S TENTH.

BY REV. A. J. GORDON, D. D.

IN TOUCHING the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse,—and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes? But "tithes" mean money or other property of equivalent value and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God.

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased

amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove Me now." Taking this Scripture in connection with others we find that there are two points to be demonstrated.

1.—That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoing of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2.—That faithful and proportionate giving will be rewarded with abundant temperal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.) This is but one specimen of many from the Old Testament. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke 6:38.) Do we believe these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?

There is a Christian league in this Country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system: that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [37]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. B. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A.A.Rochester (c)
Mr. W. L. Hillhouse.
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.

E. BRAZIL MISSION [15]

Lavras. 1893.

*Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Yitu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga. 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [70]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

*Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D.W. Richardson.
Rev. and Mrs. J. C. Crenshaw
Rev. and Mrs. T. L. Harnsberger.

Tsichow. 1908.

*Rev. and Mrs. C. N. Caldwell.

Hsuchow-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier. M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaihwfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

Haichow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

Cuibarien. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.

Placetas. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [36]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs.W.McS.Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Tokunutsu. 1898.

Rev. and Mrs. G. M. Erickson.
Rev. and Mrs A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Nora McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.

UNASSIGNED LIST. [3]

Africa.

Rev. T. C. Vinson.
Rev. S. H. Wilds.

Japan:

Rev. L. C. McC Smythe.

RETIRED LIST [10]

Brazil.

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 333.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

For postoffice address, etc., see next page

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche, Luebo, Mutoto, and Lusambo—"Luebo, Congo Belge, Africa, via Antwerp," care A. P. C. Mission.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo. Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. Brazail.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai— "Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For KiangyIn—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chiniang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission. Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission. Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya.—"Nagoya, Owari Province Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

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Church Calendar of Prayer for 1914

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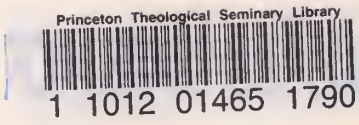

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